

THE INDIAN Grammar

BEGUN: OR,
An Essay to bring the Indian Language
I N T O
RULES,

For the Help of such as desire to Learn the same, for
the furtherance of the Gospel among them.

BY JOHN ELIOT.

Lia. 33. 19. Thou shalt not see a fierce people, a people of a deeper speech than
thou canst perceive, of a stammering tongue, that thou canst not understand.

Ila. 66. 18. It shall come that I will gather all Nations and Tongues, and they
shall come and see my Glory.

Dan. 7. 14. And there was given him Dominion, and Glory, and a Kingdom,
that all People, Nations and Languages should serve him, &c.

Psal. 19. 3. There is no speech nor Language where their voice is not heard.

Mal. 3. 11. From the rising of the Sun, even to the going down of the same, my
Name shall be great among the Gentiles, &c.

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To the Right Honourable,
ROBERT BOYLE Esq;
GOVERNOUR:

With the rest of the Right Honourable and Christian
CORPORATION
For the Propagation of the *GOSPEL* unto
the *INDIANS* in *New-England*.

NOBLE SIR,

You were pleased, among other Testimonies of your Christian and prudent care for the effectual Progress of this great Work of the Lord Jesus among the Inhabitants of these Ends of the Earth, and going down of the Sun, to Command me (for such an aspect have your so wise and seasonable Motions, to my heart), to compile a Grammar of this Language, for the help of others who have an heart to study and learn

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the

the same, for the sake of Christ, and of the
poor Souls of these Ruines of Mankinde,
among whom the Lord is now about a Resur-
rection-work, to call them into his holy King-
dome. I have made an Essay unto this dif-
ficult Service, and laid together some Bones
and Ribs preparatory at least for such a work.
It is not worthy the Name of a Grammar,
but such as it is, I humbly present it to your
Honours, and request your Animadversions
upon the Work, and Prayers unto the Lord
for blessing upon all Essayes and Endeavours
for the promoting of his Glory, and the Sal-
vation of the Souls of these poor People.
Thus humbly commending your Honours un-
to the blessing of Heaven, and to the guidance
of the Word of God, which is able to save
your Souls, I remain

Your Honours Servant in the Service
of our Lord Jesus,

JOHN ELIOT.



THE INDIAN GRAMMAR

B E G U N.

G R A M M A R is the *Art or Rule of speaking.*

There be two parts of *Grammar* :

1. The *Art of making words.*
2. The *Art of ordering words for speech.*

The *Art of making words*, is { 1. By various *articulate sounds.*
2. By *regular composing of them.*

Articulate sounds are composed into { *Syllables.*
Words.

The various *articulate sounds* must be distinguished

By { *Names.*
Characters.

These *Names* and *Characters* do make the *Alpha-bet.*

Because the *English Language* is the first, and most attainable *Language* which the *Indians* learn, he is a learned man among them, who can *Speak, Reade and Write* the *English Tongue.*

I therefore use the same *Characters* which are of most common use in our *English Books*; viz. the *Roman and Italick Letters.*

Also our *Alpha-bet* is the same with the *English*, saving in these few things following.

1. The *difficulty of the Rule* about the Letter [*c*], by reason of the *change of its sound* in the five sounds, *ca ce ci co cu*; being sufficiently helped by the Letters [*k* and *s*.]: We therefore

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lay by the Letter [*ε*], saving in [*ch*]; of which there is frequent use in the Language. Yet I do not put it out of the *Alpha-bet*, for the use of it in other Languages, but the Character [*ch*] next to it, and call it [*chee*].

2. I put [*i*] Consonant into our *Alpha-bet*, and give it this Character [*j*], and call it *ji*, or [*gi*], as this Syllable soundeth in the English word [*giant*]; and I place it next after [*i* vocal]. And I have done thus, because it is a *regular sound* in the *third person singular* in the *Imperative Mode* of Verbs, which cannot well be distinguished without it: though I have sometimes used [*gh*] in stead of it, but it is harder and more inconvenient. The proper sound of it is, as the English word [*cage*] soundeth. See it used *Genes. 1. 3, 6, 9, 11.*

3. We give (*v*) Consonant a *distinct name*, by putting together (*u f*) or (*u ph*), and we never use it, save when it soundeth as it doth in the word (*save, have*), and place it next after (*u* vocal.) Both these Letters (*u* Vocal, and *v* Consonant) are together in their proper sounds in the Latine word (*uva*, a Vine.)

4. We call *w* (*wee*), because our name giveth no hint of the power of its sound.

These Consonants (*l. n. r.*) have such a *natural coincidence*, that it is an eminent variation of their dialects.

We *Massachusetts* pronounce the *n*. The *Nipmuk* Indians pronounce *l*. And the *Northern* Indians pronounce *r*. As instance:

We say	<i>Anum</i>	(um produced)	} A Dog.
<i>Nipmuk</i>	<i>Alum</i>		
<i>Northern</i>	<i>Arum</i>		

So in most words.

Our *Vocals* are five: *a e i o u*. *Diphthongs*, or *double sounds*, are many, and of much use.

ai au ei ee eu ear oi oo oo.

Especially we have more frequent use of [*o* and *oo*] then other Languages have: and our [*oo*] doth alwayes sound as it doth in these English words (*moody, book*.)

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We use onely two *Accents*, and but *sometime*. The *Acute* (') to shew which Syllable is first *produced* in pronouncing of the word; which if it be not attended, no Nation can understand their own Language: as appeareth by the *witty Conceit* of the *Tytere* *tu's*.

ô produced with the accent, is a *regular distinction* betwixt the *first* and *second persons plural* of the *Suppositive Mode*; as

Naumog, *If we see*: (as in *Log*.)

Naumóg, *If ye see*: (as in *Vogue*.)

The other *Accent* is (^), which I call *Nasal*; and it is used onely upon (ô) when it is founded in the *Nose*, as oft it is; or upon (â) for the like cause.

This is a *general Rule*, When two (o o) come together, ordinarily the *first* is *produced*; and so when two (oo) are together.

All the *Articulate sounds* and *Syllables* that ever I heard (with observation) in their Language, are sufficiently comprehended and ordered by our *Alpha-bet*, and the *Rules* here set down.

Character. Name.

a	
b	bee
c	fee
ch	chee
d	dee
e	
f	ef
g	gee as in geese
h	
i	
j	ji as in giant
k	ka
l	el
m	em

Character. Name.

n	en
o	
p	pee
q	keuſt
r	ar
f s	ef
t	tee
u	
v	vf
w	wce
x	ex
y	wy
z	zad.

Here be 27 *Characters*: The reason of *increasing the number* is above.

And I have been thus far bold with the *Alpha-bet*, because it is the first time of *writing this Language*; and it is better to settle our *Foundation* right at first, then to have it to mend afterwards.

Musical

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Musical sounds they also have, and perfect *Harmony*, but they differ from us in *sound*.

There be four several sorts of *Sounds* or *Tones* uttered by Mankind.

1. *Articulation* in Speech.
2. *Laughter*.
3. *Latation* and *Joy*: of which kinde of *sounds* our *Musick* and *Song* is made.
4. *Ululation*, *Howling*, *Telling*, or *Mourning*: and of that kinde of *sound* is their *Musick* and *Song* made.

In which kinde of *sound* they also *hallow* and *call*, when they are most vociferous.

And that it is thus, it may be perceived by this, that their Language is so full of (∞) and \hat{o} *Nasal*.

They have *Harmony* and *Tunes* which they sing, but the matter is not in *Metter*.

They are much pleased to have their Language and Words in *Metter* and *Rithme*, as it now is in *The singing Psalms* in some poor measure, enough to begin and break the ice withall: These they sing in our *Musickall Tone*.

So much for the *Sounds* and *Characters*.

Now follows the *Consideration* of *Syllables*, and the *Art* of *Spelling*.

THe formation of *Syllables* in their Language, doth in nothing differ from the formation of *Syllables* in the *English*, and other Languages.

When I taught our *Indians* first to lay out a *Word* into *Syllables*, and then according to the *sound* of every *Syllable* to make it up with the right *Letters*, viz. if it were a *simple sound*, then one *Vocall* made the *Syllable*; if it were such a *sound* as required some of the *Consonants* to make it up, then the adding of the right *Consonants* either before the *Vocall*, or after it, or both. They quickly apprehended and understood this *Epitomie* of the *Art* of *Spelling*, and could soon learn to *Read*.

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The Men, Women, and up-grown Youth do thus rationally learn to Reade: but the Children learn by rote and custome, as other Children do.

Such as desire to learn this Language, must be attentive to pronounce right, especially to produce that Syllable that is first to be produced; then they must Spell by Art, and accustome their tongues to pronounce their Syllables and Words; then learn to reade such Books as are Printed in their Language. *Legendo, Scribendo, Loquendo*, are the three means to learn a Language.

So much for the Rule of Making Words.

Now follows the Ordering of them for Speech.

The several sorts of words are called *Parts of Speech*, which are in number Seven.

1. The Pronoun.
2. The Noun.
3. The Adnoun, or Adjective.
4. The Verb.
5. The Adverb.
6. The Conjunction.
7. The Interjection.

Touching these several kinds of Words, we are to consider,

1. The formation of them asunder by themselves.
2. The construction of them, or the laying them together, to make Sense, or a Sentence.

And thus far Grammar goeth in concatenation with Logick: for there is a Reason of Grammar. The laying of Sentences together to make up a Speech, is performed by Logick: The adorning of that Speech with Eloquence, is performed by Rhetorick. Such a use and accord there is in these generall Arts.

In the formation of words asunder by themselves,

- Consider {
1. The general Qualifications, or Affections of words.
 2. The Kindes of words.

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The *Qualifications* are { 1. In respect of their *Rise* whence they spring.
2. In respect of their *Consorts*, how they are yoked.

In respect of their *Rise*, some are { 1. *Original words*: *sua originis*.
2. *Ort words* sprung out of other :
Chiefly { *Nominals*: or *Verbs* made out of *Nouns*.
 { *Verbals*: or *Nouns* made out of *Verbs*.

In respect of *Consorts*, some are { *Simple words*: one alone.
 { *Compound words*: when two or more are made into one.

This Language doth greatly delight in *Componnding* of words, for *Abbreviation*, to *speak much in few words*, though they be sometimes *long*; which is chiefly caused by the *many Syllables* which the *Grammar Rule* requires, and *suppletive Syllables* which are of no signification, and curious care of *Euphonic*.

So much for the common Affection of words.

Now follow the severall Kindes of words.

There be two kinds : { 1. *Chief leading words*; { *Nouns*.
 { *Verbs*.
2. Such as *attend upon*, and belong unto the *chief leading words*.

Attendants on the Chief, are { 1. Such as are *proper* { *Adnouns*.
 to each; as { *Adverbs*.
2. Such as are of *common* { *Pronouns*.
 use to both; as { *Conjunctions*
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Independent Passions or *Interjections* come under no *Series* or *Order*, but are of use in *Speech*, to express the *passionate* minds of man.

Touching the *principal parts* of *Speech*, this may be said in general, That *Nouns* are the *names* of *Things*, and *Verbs* are the *names* of *Actions*; and therefore their *proper Attendants* are answerable. *Adnouns* are the *qualities* of *Things*, and *Adverbs* are the *qualities* of *Actions*.

And hence is that wise Saying, *That a Christian must be adorned with as many Adverbs as Adjectives*: He must as well do good, as be good. When a man's virtuous *Actions* are well adorned with *Adverbs*, every one will conclude that the man is well adorned with virtuous *Adjectives*.

1. Of the Pronoun.

BEcause of the common and general use of the *Pronoun* to be affixed unto both *Nouns*, *Verbs*, and other *parts* of *Speech*, and that in the *formation* of them; therefore that is the *first Part* of *Speech* to be handled.

I shall give no other description of them but this, They are such words as do express all the *persons*, both *singular* and *plural*: as

Singular	(Neen I.	} Plural	(Neenawun or kenawun, We.
	(Ken Thou.		(Kenaau Ye.
	(Noh or nagum He.		(Nahoh or nagoh, They.

There be also other *Pronouns* of frequent use:

As the *Interrogative* of *persons*; *sing.* Howan. *pl.* Howanig, *who*.

The *Interrogative* of *things*; *sing.* Uttiyeu, or tanyeu.

pl. Uttiyesh, *which*.

sing. Yeuh, *This* or *that* man. Noh.

pl. Yeug, *These* men. Nag or

neg, *They*.

Yeu This. Ne This.

Yesh These. Nish These.

Distributives; as {Nawhutche, some. } {Tohsuog? }
 {Monaog, many. } {Tohsunash } How many?

But because these are not of use in affixing to other Parts of Speech, they may as well be reckoned among Adverbs, as some do; though there is another Schesis upon them, and they attend upon Verbs as well as Nouns.

The first and second persons are of most use in affixing both of Nouns and Verbs; and other Parts of Speech.

The third person singular is affixed with such Syllables as these, Wut, win, um, co, &c. having respect to Euphonic. And sometimes the third person, especially of Verbs, hath no affix.

These Pronouns, (Neen and Ken) when they are affixed, they are contracted into Ne and Ke, and varied in the Vocal or Vowel according to Euphonic, with the word it is affixed unto; as Noo, Koo, &c.

If the word unto which it is affixed begin with a Vocal, then a Consonant of a fitting sound is interposed, to couple the word and his affix with an Euphonic: as Nut, kut, num, kum, &c.

I give not Examples of these Rules, because they will be so obvious anon, when you see Nouns and Verbs affixed.

2. Of a Noun.

A Noun is a Part of Speech which signifieth a thing; or it is the name of a thing.

The variation of Nouns is not by Male and Female, as in other Learned Languages, and in European Nations they do.

Nor are they varied by Cases, Cadencies, and Endings: herein they are more like to the Hebrew.

Yet there seemeth to be one Cadency or Case of the first Declination, of the form Animute, which endeth in oh, uh, or ah; viz. when an animate Noun followeth a Verb transitive, whose object that he acteth upon is without himself. For Example: Gen. 1. 16. the last word is anogqog, stars. It is an Erratum: it should be anogqoh, because it followeth the Verb ayim, He made. Though

it.

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it be an *Erratum* in the Press, it is the fitter in some respects for an Example.

In *Nouns*, consider { 1. *Genera*, or *kinds* of *Nouns*.
2. The *qualities* or *affections* thereof.

The *kinds* of *Nouns* are *two*, according to which there be *two* *Declensions* of *Nouns*, for the variation of the number.

Numbers are *two*: *Singular* and *Plural*.

The first *kind* of *Nouns* is, when the *thing* signified is a *living Creature*.

The second *kind* is, when the *thing* signified is not a *living creature*.

Therefore I order them thus:

There be *two* forms or *declensions* of *Nouns*: { *Animate*.
{ *Inanimate*.

The *Animate* form or *declension* is, when the *thing* signified is a *living Creature*: and such *Nouns* do alwayes make their *Plural* in (*og*); as, *Wosketomp*, *Man*. *Wosketompaog*. (*a*) is but for *Euphonic*.

Mittamwossis, *A Woman*. *Mittamwossislog*.

Nunkomp, *A young man*. *Nunkompaog*.

Nunksqau, *A Girl*. *Nunksqauog*.

Englishman. *Englishmanog*.

Englishwoman. *Englishwomanog*.

So *Manit*, *God*. *Manitroog*.

Mattannit, *The Devil*. *Mattannittoog*.

So *Ox*, *Oxesog*. *Horse*, *Horsesog*.

The *Stars* they put in this form:

Anogqs, *A Star*. *Anogqlog*.

Muhhog, *The Body*. *Muhhogkoog*.

Pfukles, *A little Bird*. *Pfuklesog*.

Ahtuk, *A Deer*. *Ahtukquog*.

Mukquoshim, *A Wolf*. *Mukquoshimwog*.

Mosq, *A Bear*. *Mosquog*.

Tummunk, *The Beaver*. *Tummunkquaog*.

Puppinaashim, *A Beast*. *Puppinaashimwog*.

Askook, *A Snake or Worm*. *Askookquog*.

Namohs, *A Fish*. *Namohlog*. &c.

Some few *Exceptions* I know.

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2. The *Inanimate* form or declension of Nouns, is when the thing signified is not a living Creature: and these make the Plural in *ash*; as

Hussur, *A Stone*. Hussunash.
Qussuk, *A Rock*. Qussukquanash.

Of this form are all *Vegitables*:

Mehtug, *A Tree*. Mehtugquash.
Moskeht, *Grass*. Moskehtuash.

And of this form are all the parts of the Body: as

Muskesuk, *The Eye or Face*. Muskesukquash.

Mehtauog, *An Ear*. Mehtauogwash.

Meepit, *A Tooth*. Meepitash.

Meenan, *The Tongue*. Meenanash.

Mussissitoon, *A Lip*. Mussissitoonash.

Muttoon, *A Mouth*. Muttoonash.

Menutcheq, *A Hand*. Menutcheqash.

Muhpit, *An Arm*. Muhpittenash.

Muhkont, *A Leg*. Muhkontash.

Musseet, *The Foot*. Musseetash.

Of this form are all *Virtues*, and all *Vices*: as

Waantamoonk, *Wisdom*. Waantamooongash, or onganash.

All *Verbals* are of this form, which end in *onk*, and make their Plural in *ongash*, or in *onganash*.

All *Virtues* and *Vices* (so far as at present I discern) are *Verbals*, from their *action* and readiness to turn into *Verbs*.

All *Tools* and *Instruments* of Labour, Hunting, Fishing, Fowling, are of this form. All *Apparel*, *Housing*: All *Fruits*, *Rivers*, *Waters*, &c.

So much for the kinds of Nounes.

The common Affections or Qualifications are two:

1. The affixing of the Noun with the Pronoun.
2. The ranging them into several Ranks.

1. The

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II

The way of *affixing* of Nouns, is the putting or using of the Noun in all the *three persons*, both Singular and Plural.

This *manner of speech* being a new thing to us that know the *European* or Western Languages, it must be demonstrated to us by *Examples*.

Metah the Heart.

Sing.	{	Nuttah, <i>my heart.</i>	}	Pl.	Nuttahhun, <i>our heart.</i>
		Kuttah, <i>thy heart.</i>			Kuttahhou, <i>your heart.</i>
		Wuttah, <i>his heart.</i>			Wuttahhou, <i>their heart.</i>

Menutcheg, A Hand.

Sing.	{	Nunnutcheg, <i>my hand.</i>	}	Pl.	Nunnutcheganun, <i>our hand.</i>
		Kenutcheg, <i>thy hand.</i>			Kenutchegancoo, <i>your hand.</i>
		Wunnutcheg, <i>his hand.</i>			Wunnutchegancoo, <i>their hand.</i>

Sing.	{	Nunnutcheganash, <i>my hands.</i>	}	Pl.	Nunnutcheganash, <i>our hands.</i>
		Kenutchegash, <i>or kenutchegash, thy hands.</i>			Kenutchegash, <i>or kenutchegash, your hands.</i>
		Wunnutchegash, <i>or wunnutchegash, his hands.</i>			Wunnutchegash, <i>or wunnutchegash, their hands.</i>

Plu.	{	Nunnutcheganunnonur, <i>our hands.</i>	}	Pl.	Nunnutcheganunnonur, <i>our hands.</i>
		Kenutchegancowout, <i>your hands.</i>			Kenutchegancowout, <i>your hands.</i>
		Wunnutchegancowout, <i>their hands.</i>			Wunnutchegancowout, <i>their hands.</i>

Wetu, A House.

Sing.	{	Neek, <i>my house.</i>	}	Pl.	Neekun, <i>our house.</i>
		Keek, <i>thy house.</i>			Keekou, <i>your house.</i>
		Week, <i>his house.</i>			Weekou, <i>their house.</i>

ut, in.

Sing.	{	Neekit, <i>in my house.</i>	}	Pl.	Neekunonut, <i>in our house.</i>
		Keekit, <i>in thy house.</i>			Keekuwout, <i>in your house.</i>
		Weekit, <i>in his house.</i>			Weekuwout, <i>or wekuwomut, in his house.</i>

Hence we corrupt this word Wigwam.

So much may at present suffice for the affixing of Nouns.

Now

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Now for the ranging them into ranks.

There be three Ranks of Nouns; } The Primitive.
 } The Diminutive.
 } The Possessive.

The same Noun may be used in all these Ranks.

The *primitive Rank* expresses the *the thing as it is*: a Nunkomp, a Youth. Nunksqua, a Girl. Ox. Sheep. Horse. Pig. So Hassun, a stone. Mehtug, a tree. Möskeht, grass or herb.

2. The *diminutive Rank* of Nouns doth *lessen the thing*, and expresses it to be a *little one*; and it is formed by adding, with a due Euphonie (*es*) or (*emes*) unto the *primitive Noun*. For Example, I shall use the same Nouns named in the *first Rank*, here in the *second Rank*: as Nunkomp^{es} or emes, Nunksqua^{es} or emes, Oxemes, Sheepemes, Horseemes, Pigemes, Hassunemes, Mehtugques, or Mehtugquemes, Moskehtuemes.

And so far as I perceive, these two endings (*es* and *emes*) are degrees of diminution: (*emes*) is the least.

3. The *possessive Rank* of Nouns, is when the *person* doth challenge an interest in the *thing*. Hence, as the other Ranks may be affixed, this must be affixed with the *Pronoun*.

And it is made by adding the *Syllable* (*eum*, or *oom*, or *um*) according to Euphonie, unto the affixed Noun. For Example: Num-Manittoom, my God. Nuttineneum, my man. Nunnunkomoom. Nunnunksquaum. Nutoxineum. Nussheepseum. Nut-horseum. Nuppigsum. Nuchassunneum. Nummehtugoom. Nummoskehteum. Nummoskehteumash.

Both the *primitive Noun*, and the *diminutive Noun*, may be used in the form *possessive*; as Nussheepseum, and the like.

Nouns may be turned into Verbs two ways:

1. By turning the Noun into the Verb-substantive form: as Wosketompoo, He became a man. Of this see more in the Verb Substantive.

2. All

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2. All *Nouns* that end in *onk*, as they come from *Verbs* by adding (*onk*) so they will turn back again into *Verbs*, by taking away (*onk*) and forming the word according to the Rule of *Verbs*; as

Waantamoonk is *Wisdom*: take away *onk*, and then it may be formed Noowaantam, I am wise, Koowaantam, Thou wise, &c. Waantam, He wise, &c.

3. Of Adnouns.

AN *Adnoun* is a part of *Speech* that attendeth upon a *Noun*, and signifieth the *Qualification* thereof.

The *Adnoun* is capable of both the *Animate* and *Inanimate* forms; and it agreeth with his leading *Noun*, in form, number, and person.

For Example: Rev. 4. 4. there is Neefneechagkodtash nabo yau appuonqash, Twenty four Thrones. And Neefneechagkodtog yauog Elderfog, Twenty four Elders. Here be two *Nouns* of the two several forms, *Animate* and *Inanimate*; and the same *Adnoun* is made to agree with them both.

The *Inanimate* form of *Adnouns* end some in *i*, and some in *e*.

The *Animate* form in *es*, or *esu*: and those are turned into *Verbs*, by taking the affix. As

Wompi, *White*. Wompiyeuash.

Mooi, *Black*. Mooiefuash.

Menuhki, *Strong*. Menuhkiyeuash.

Noochumwi, *Weak*. Noochumwiyeuash.

The same words in the *Animate* form:

Wompefu, Wompefuog.

Mooefu, Mooefuog.

Menuhkefu, Menuhkefuog.

Noochumwefu, Noochumwefuog.

Put the affix to these, and they are *Verbs*.

Numerals belong unto *Adjectives*, and in them there is something remarkable.

From the Number 5 and upward, they *adde a word suppletive*, which signifieth nothing, but receiveth the Grammatical variation of the Declension, according to the things numbered, *Animate or Inanimate*. The *Additional* is (*tohshu*) or (*tahshé*) which is varied (*tohshuog*, *tohshuash*, or *tohshinaash*.)

For Example:

1	<i>Negut.</i>	6	<i>Negutta tahshe.</i>
2	<i>Nesfa</i> no <i>nechawa</i> <i>tahshe</i>	7	<i>Nesansuk tahshe.</i>
3	<i>Nish.</i>	8	<i>Shwofuk tahshe.</i>
4	<i>Yau.</i>	9	<i>Paskoogun tahshe.</i>
5	<i>Napanna tahshe.</i>	10	<i>Pink. Pinkgussuog, Pinkgussuash.</i>

Then from 10 to 20 they *adde* afore the Numeral (*nab* or *nabo*) and then it is not needful to *adde* the following additional, though sometimes they do it.

As for Example:

11	<i>Nabo negut.</i>	16	<i>Nabo negutta.</i>
12	<i>Nabo neese.</i>	17	<i>Nabo nesansuk.</i>
13	<i>Nabo nish.</i>	18	<i>Nabo shwofuk.</i>
14	<i>Nabo yau.</i>	19	<i>Nabo paskoogun.</i>
15	<i>Nabo napanna.</i>	20	<i>Nussumung kodtog.</i>

Then upwards they *adde* to *Nesunuchag*, the *Single Numbers* to 30. &c.

30	<i>Nishwinchag kodtog, kodtash.</i>
40	<i>Tannuchag kodtog, kodtash.</i>
50	<i>Napannatahwinchag kodtog, kodtash.</i>
60	<i>Negutta tahshinichag kodtog, kodtash.</i>
70	<i>Nesansuk tahshinichag kodtog, kodtash.</i>

80 *Shwofuk*

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80 Shwofuk tahshinchag kodrog, kodraß.

90 Paskoogum tahshinchag kodrog, kodraß.

100 Nequt pasuk kooog, kooaßh.

1000 Nequt muttannonganog {kodrog} or {kuffuog}.
{kodraßh.} {kuffuassh.}

The *Adnoun* is frequently compounded with the *Noun*, and then usually they are contracted: as

Womposketomp, *A white man.*

Mooosketomp, *A black man.*

Menuhkosfiketomp, *A strong man.*

Menuhkekont, *A strong Leg.* Quuhctug, of quinni, long.

Mchtag, *Wood or Tree.* And this word is used for a *Pike*.

When the *Noun* becometh a *Verb*, then the *Adnoun* becometh an *Adverb*.

There is no form of comparison that I can yet finde, but degrees are expressed by a word signifying more: as Anue menuhkefu, *More strong:* And Nano, *More and more.* Moocheke, *Much.* Peefik or Peafik, *Small.*

4. Of the Verb.

A *Verb* is when the thing signified is an *Action*.

There be two sorts of Verbs. The *Verb* { *Substantive.*
 { *Active.*

The *Verb Substantive*, is when any thing hath the signification of the *Verb Substantive* added to it: as (*am, art, is, are, was, were*). &c. *As well being* is above the nature of a *Noun*, and beneath the nature of a *Verb Active*.

We have no complete distinct word for the *Verb Substantive*, as other *Learned Languages*, and our *English Tongue* have, but it is under a regular composition, whereby many words are made *Verb Substantive*.

All may be referred to *three sorts*, so far as yet I see:

1. The first sort of *Verb Substantives* is made by adding any of these Terminations to the word, yeuco, aoo, ooo; with due *Euphonic*: And this is so, be the word a *Noun*; as Woskerompoco, He is a man: Or *Adnoun*; as Wompiyeuco, It is white: Or be the word an *Adverb*, or the like; as James 5.12. Mattayeucoutch, Let it be nay: Nuxyeucoutch, Let it be yea. The words in the Text are spelled with respect to pronunciation, more then to *Grammaticall composition*: here I spell them with respect to *Grammaticall composition*. See more Examples of this, *Exod. 4. 3, 4, 6, 7.*

2. The second sort of *Verb Substantives* is when the animate *Adnoun* is made the third person of the Verb, and so formed as a Verb: as Wompesu, white; Menuhkesu, Strong; may be formed as a Verb: Noowompes, Koowompes, Wompesu. And so the like words.

And of this sort are all *Adnouns of Vertue or Vice*: as Waantam, wise: Afsortu, Foolish, &c.

Whatever is affirmed to be, or denied to be, or if it be asked if it be, or expressed to be made to be; All such words may be *Verb Substantives*. I say, may be, because there be other ways in the Language to express such a sense by. But it may be thus.

3. The third sort, are *Verb Substantive passive*, when the Verb Substantive (am, is, was, &c.) is so annexed to a Verb Active, that the person affixed is the object of the act; as Noowadchanir, I am kept.

So much for the Verb Substantive.

Now followeth the Verb Active.

A Verb Active is when the word signifieth a complete action, or a causall power exerted.

Verbs inceptive, or inchoatives, I finde not; such a notion is expressed by another word added to the Verb, which signifieth to begin, or to be about to do it.

Also when the Action is doubled, or frequented, &c. this notion

hath

hath not a distinct form, but is expressed by doubling the first Syllable of the word: as Mohmoecog, they oft met; Safabbath-dayeu, every Sabbath.

There be two sorts or forms of Verbs Active:

1. The Simple form.
2. The Suffix form.

The Simple form of the Verb Active, is when the act is conversant about a Noun inanimate onely: as

Noowadchanumun neek, I keep my house.

And this Verb may take the form of an Adnoun: as

Noowadchanumunash noowéatchimineash, I keep my corn.

Or every person of this Verb, at least in the Indicative Mode, will admit the plural Number of the Noun inanimate.

The Suffix form of the Verb Active, is when the act is conversant about animate Nouns onely; or about both animate and inanimate also: as

Koowadchansh, I keep thee.

Koowadchanumoush, I keep it for thee.

There be five Concordances of the Suffix form Active, wherein the Verb doth receive a various formation. I think there be some more, but I have bear out no more.

The reason why I call them Concordances, is, Because the chief weight and strength of the Syntax of this Language, lyeth in this eminent manner of formation of Nouns and Verbs; with the Pronoun persons.

1. The first Concordance is, when the object of the act is an animate Noun. I call it, The Suffix animate object: as

Koowadchansh, I keep thee.

2. The Suffix animate mutual: when animates are each others object; as

Noowadchanittimun, we keep each other. This form ever wanteth the singular Number.

3. The Suffix animate end, and inanimate object: as

Koowadchanumoush, I keep it for thee, or, for thy use.

4. The *Suffix animate form social*: as
 Kooweechewadchanumwomsh, *I keep it with thee.*
5. The *Suffix form advocate, or in stead form, when one acteth in the room or stead of another*: as
 Koowadchanumwanshun, *I keep it for thee; I act in thy stead.*

This form is of great use in *Theologic*, to express what Christ hath done for us: as

Nunnuppoowonuk, *He died for me.*
 Kenuppoowonuk, *He died for thee.*
 Kenuppoowonukqun, *He died for us.*
 Kenuppoowonukoo, *He died for you. &c.*

All these forenamed forms of *Verbs*, both *Verb Substantives*, and *Verbs Active*, both *Simple* and *Suffix*, may be varied under three distinct forms of variation; viz.

{ *Affirmative*: when the act is affirmed.
 { *Negative*: when the act is denied.
 { *Interrogative*: when the act is question'd.

Again, many of these forms may also be varied in a form *causative*, in all cases where the *efficient* is capable to be compelled, or caused to act.

All these will be more conspicuous in the *Paradigms*, or *Examples*.

To make compleat work, I should set down many Examples. But I shall (as present) set down onely two Examples: One of the *Simple form Active*, which may generally serve for all the *Verb Substantives*.

The second Example of the *Suffix animate form*, which may generally serve for all the *Concordances of Verbs suffixed*. Even as the *Meridian of Boston* may generally serve for all *New-England*: And the *Meridian of London* may generally serve for all *England*.

And these will be enough to busie the Heads of *Teachers* for a while.

Note

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Note this, That all Verbs cannot be formed through all these forms, but such Verbs as in reason of Speech are useable all these ways, which sundry Verbs are not; as, *I sleep, eat, piss, &c.*

Before I come to the *Paradigms*, there be other general Considerations about *Verbs*.

- In *Verbs* consider {
1. Divers *Modes* of the *action*.
 2. Divers *Times* of the *action*.

First, The *Modes* of *actions* in this Language are five.

1. The *Indicative, Demonstrative, or Interrogative Mode*, which doth fully assert the *action*, or deny it, or enquire if it be asserted:

Noowadchanumun, *I do keep it.*
 As { Noowadchanumcoun, *I do not keep it.*
 Noowadchanumunas, *Do I keep it?*

2. The *Imperative, or Hortative, or Praying and Blessing Mode* is when the *action* is *Commanded*, or *Exhorted to be done*, or *Prayed for*. When a *Superiour* speaks in this *Mode*, he *commands*. When an *Inferiour* speaks in this *Mode*, he *prays* and *intreats*. When a *Minister* speaks in this *Mode*, he *exhorts*, and *blesseth*.

Wadchanah, *Keep thou.*
 Wadchaneh, *Keep me.*

3. The *Optative, Wishing, or Desiring Mode*, when one desireth the *action* to be done: as

Noowaadchanumunehh, *I wish or desire to keep it.*

4. The *Subjunctive, or rather the Supposing, or Suppositive Mode*, when the *action* is *only supposed to be*; as in these three expressions:

{ *If it be.*

{ *When it is.*

{ *It being.*

And this third sense and meaning of this *Mode* of the *Verb*, doth turn this *Mode* into a *Participle*, like an *Adnoun*, very frequently.

5. The

5. The *Indefinite Mode*, which doth onely assert the action without limitation of person or time; and it is made of the *Indicative Mode*, by adding the termination (*ât*) and taking away the *suffix*: as

Wadchanumunat, *To keep.*

There is another *Mode of the Verb* in reason of speech, and in some other Languages, *viz.* The *Potential*, which doth render the action in a possibility to be. But this Language hath not such a *Mode*, but that notion is expressed by a word signifying (*may*) to the *Indicative Mode*. The usual word with us is (*woh*) *may* or *can*.

All these *Modes of the Verb* are timed by *Tenses*, saving the *Indefinite Mode*, and that is unlimited.

The times are two; *Present*, and *Past*. The time to come is expressed by a word signifying *futurity*, added to the *Indicative Mode*, as (*mos*, *pish*, *shah*, or *will*.)

In the *Roman Language* there do belong unto this *Indefinite Mode*, *gerundive*, *lofty*, and *vapouring* Expressions; also *supine*, *sluggish*, *dull*, and *sunk-hearted* Expressions. And though the spirit of this People, *viz.* the *vapouring pride* of some, and the *dull-hearted supinity* of others, might dispose them to such words and expressions, yet I cannot finde them out.

As *Nouns* are often turned into *Verbs*, so *Verbs* are often turned into *Nouns*; and a frequent way of it is, by adding (*onk*) to the *Verb*: as

Noowompes, *I am white.*

Koowompes, *Thou art white.*

Noowompesuonk, *My whiteness.*

Koowompesuonk, *Thy whiteness.*

Every person of the *Verb* that is capable of such a change in the reason of Speech, may so be turned into a *Noun* singular or plural.

Before I set down the Examples of Formation of *Verbs*, I will finish a few Observations about the remaining Parts of Speech.

4. Of Adverbs.

AN *Adverb* is a word that attendeth upon the Verb, and signifieth the quality of the action, by Extension, Diminution, Restitude, Curvation, Duration, Cessation, &c. according to the various qualities of all sorts of actions.

Adverbs do usually end in (e or u), as *wame* or *wamu*, All: *Menuhke* or *menuhku*, Strongly.

The several sorts of *Adverbs* (according as Learned Grammarians have gathered them together) are

1. *Of Time.* *Yeueu*, Now. *Wunnonkou*, Yesterday. *Saup*, To morrow. *Ahquompak*, When. *Pafwu*, Lately. *Noadtuk*, A long time. *Teanuk*, Presently. *Kuttumma*, Very lately.

2. *Of Place.* *Uttiyeu*, Where. *Naur*, There. *Anomut*, Within. *Woskeche*, Without. *Onkoue*, Beyond. *Negonnu*, First. *Wuatat*, Behind.

3. *Of Order.* *Negonnu*, First. *Nahohrôeu*, Second. *Nishwu*, Third, &c.

4. *Of Asking.* *Sun*, Sunnummatta, Is it? or Is it not? *Tohwutch*, Why.

5. *Of Calling.* *Hôh*, Chut.

6. *Affirming.* *Nux*, Yea. *Wunnamuhkur*, Truly.

7. *Denying.* *Matta*, Matchaog, No. Also *Mo* sometimes signifieth Not. They have no *Adverbs* of Swearing, nor any Oath, that I can yet finde: onely we teach them to Swear before a Magistrate By the great and dreadfull Name of the Lord. The word we make for swearing, signifieth to speak vehemently.

8. *Of Exhorting or Encouraging.* *Ehboh*, Hah.

9. *Of Forbidding.* *Ahque*, Beware, Do not.

10. *Of Wishing.* *Woi*, Napehnont, Oh that it were. Toh.

11. *Of Gathering together.* *Mocu*, Together. *Yeu mogue*, This way-ward. *Ne nogue*, That way-ward. *Kesukqueu*, Heaven-ward. *Ohkeiyeu*, Earth-ward.

12. *Of Choosing.* *Anue*, More rather. *Teaogku*, Rather, unfinished. *Nahen*, Almost. *Asquam*, Not yet.

There be also *Suppletive Syllables* of no signification, but for ornament of the word: as *tir, tin, tinne*; and these, in way of an *Elegancy*, receive the *affix* which belongeth to the *Noun* or *Verb* following; as *hittu, hittit, wuttit, nuttit, kuttit, wuttinne, nuttinne, kuttinne, wuttinne*.

Other Languages have their *significant suppletives* for *Elegancy*: and some of our English Writers begin so to use [*why*], but I conceive it to be a *mistake*. Our *suppletive* is rather [*weh*], and [*why*] is a *significant word*. It oft puts the Reader to this inconvenience, to stay and look whether it be *significant* or not; and some are *stumbled* at it. It is seldome an *Elegancy*, to make a *significant word* a *meer suppletive*.

So much for the formation of words asunder.

For the Construction of words together, I will give
three short Rules.

1. **VV**hen two *Nouns* come together, one of them is turned into a kinde of an *Adverb*, or *Adnoun*, and that is an *Elegancy* in the Language: of which see frequent Examples. See 1 Pet. 2. 2. *Pahke logkodrungane wuttinnowaonk*, The pure milkie word, for Milk of the word. The like may be observed a thousand times.

2. When two *Verbs* come together, the latter is the *Infinitive Mode*: as in the same 1 Pet. 2. 5. *Kooweekikonitecumwo* sephau finat. Ye are *wise*, &c. to *justify*, &c. And a thousand times more this Rule occurs.

3. When a *Noun* or a *Verb* is attended upon with an *Adverb* or *Adverb*, the *affix* which belongeth to the *Noun* or *Verb* is *prefixed* to the *Adnoun* or *Adverb*: as in the same Chapter, 1 Pet. 2. 9. *Ummonchanatamwe wequimyumut*, His marvellous lights: The *affix* of *Light* is *prefixed* to *marvellous*. *Koowaantamwe keroohkam*, Thou speakest wisely: The *affix* of *speaking* is *prefixed* to *wisely*. This is a frequent *Elegancy* in the Language.

But the manner of the formation of the *Nouns* and *Verbs* have such a latitude of use, that there needeth little other Syntax in the Language.

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I shall now set down *Examples of Verbs*: and first of the *Simple form*. And here

First, I shall set down a *Verb Active*, whose object is *Inanimate*:

as *Noowadchanumun*; *I keep it.* (*Be it tool or garment.*)

And secondly, I shall set down a *Verb Substantive*:

as *Noowaantam*, *I am wise.*

Both these I shall set down *Parallel* in two *Columes*.

The form Affirmative.

Indicative Mode.

Present tense.

Present tense.

I keep it.

I am wise.

Sing. { *Noowadchanumun*
Koowadchanumun
oowadchanumun.

Sing. { *Noowaantam*
Koowaantam
Waantam noh.

Plur. { *Noowadchanumumun*
Koowadchanumumwoo
Wadchanumwog.

Pl. { *Noowaantamumun*
Koowaantamumwoo
Waantamwog.

Præter tense.

Præter tense.

Sing. { *Noowadchanumunap*
Koowadchanumunap
oowadchanumunap.

Sing. { *Noowaantamup*
Koowaantamup
Waantamup.

Pl. { *Noowadchanumumunnónup*
Koowadchanumumwop
Wadchanumuppanneg : or
oowadchanumunáop.

Pl. { *Noowaantamumunnónup*
Koowaantamumwop
Waantamuppanneg.

The *Imperative Mode*, when it *Commands* or *Exhorts* it wanteth the *first person singular*: but when we *Pray* in this *Mode*, as alwayes we do, then it hath the *first person*; as, *Let me be wise*: but there is no formation of the word to express it; yet it may be expressed.

x See 27.9, as 4 forms

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pressed by adding this word unto the *Indicative Mode* [pâ], as, *Po noowaantam, Let me be wise.* Our usual formation of the *Imperative Mode* is without the *first person singular*, casting away the *Affix*.

Imperative Mode.

Present tense.

Sing.	{ VVadchanish
	{ VVadchanirich.
plur.	{ VVadchanumuttuh
	{ VVadchanumook
	{ VVadchanumahettich.

Present tense.

Sing.	{ VVaantash
	{ VVaantaj.
plur.	{ VVaantamuttuh
	{ VVaantamook
	{ VVaantamahettich.

The *Imperative Mode* cannot admit of any other *time* then the *Present*.

The Optative Mode.

Present tense.

Sing.	{ Noowáadchánun-un-toh
	{ Koowáadchanun-un-toh.
plur.	{ Noowaadchanumunn-an-toh
	{ Koowaadchanumunn-an-toh
	{ oowaadchanumuneau-toh.

Present tense.

Sing.	{ Noowáaantamun-toh
	{ Koowáaantamun-toh
pl.	{ oowáaantamur-toh.
	{ Noowáaantamun-an-toh
	{ Koowáaantamuneau-toh
	{ oowáaantamuneau-toh.

Præter tense.

Sing.	{ Noowaadchanumunaz-toh
	{ Koowaadchanumunaz-toh
pl.	{ oowaadchanumunaz-toh
	{ Noowaadchanumunann-ôiz-toh
	{ Koowaadchanumunna-ôiz-toh
	{ oowaadchanumunna-ôiz-toh.

Præter tense.

Sing.	{ Noowáaantamunaz-toh
	{ Koowáaantamunaz-toh
pl.	{ oowáaantamunaz-toh.
	{ Noowáaantamunann-ôiz-toh
	{ Koowáaantamunna-ôiz-toh
	{ oowáaantamunna-ôiz-toh.

*It seems their desires are slow, but strong;
Because they be utter'd double-breath'd, and long.*

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The *Suppositive Mode*: which usually starts the first Vocal, and layes by the affix.

<i>Present tense.</i>		<i>Present tense.</i>	
<i>Sing.</i>	{ Wadchanumon	<i>Sing.</i>	{ Waantamon
	{ Wadchanuman		{ Waantaman
	{ Wadchanuk.		{ Waantog.
<i>plur.</i>	{ VVadchanumog	<i>plur.</i>	{ VVaantamog
	{ VVadchanumog		{ VVaantamog
	{ VVadchanumahettit.		{ VVaantamahettit.
<i>Præter tense.</i>		<i>Præter tense.</i>	
<i>Sing.</i>	{ VVadchanumos	<i>Sing.</i>	{ VVaantamos
	{ VVadchanumôfa		{ VVaantamas
	{ VVadchanukis.		{ VVaantogkis.
<i>plur.</i>	{ VVadchanumogkus	<i>plur.</i>	{ VVaantamogkis
	{ VVadchanumogkus		{ VVaantamogkis
	{ VVadchanumahettis.		{ VVaantamahettis.

The Indefinite Mode.

VVadchanumunât.

VVaantamunât.

Indicative Mode. The forms *Negative*, which is varied from the *Affirmative* by interpoling [oo].

<i>Present tense.</i>		<i>Present tense.</i>	
<i>Sing.</i>	{ Noowadchanumoon	<i>Sing.</i>	{ Noowaantamool
	{ Koowadchanumoon		{ Koowaantamool
	{ oowadchanumoon.		{ Waantamool.
<i>plur.</i>	{ Noowadchanumoonnonup	<i>plur.</i>	{ Noowaantamoomun
	{ Koowadchanumoonwop		{ Koowaantamoomwop
	{ Wadchanumooog.		{ Waantamooog.
<i>Præter tense.</i>		<i>Præter tense.</i>	
<i>Sing.</i>	{ Noowadchanumoonap	<i>Sing.</i>	{ Noowaantamooop
	{ Koowadchanumoonap		{ Koowaantamooop
	{ oowadchanumoonap.		{ oowaantamooop.
<i>pl.</i>	{ Noowadchanumoonnononup	<i>plur.</i>	{ Noowaantamoomunnonup
	{ Koowadchanumoonwop		{ Koowaantamoomwop
	{ Wadchanumooopanneg.		{ VVaantamooopanneg.

The

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The *Imperative Mode* of the *Negative Simple form*.

<i>Present tense.</i>	
<i>Sing.</i>	{ VVadchanuhkon VVadchanuhkitch
<i>Plur.</i>	{ VVadchanumoouttuh wadchanumoohteók wadchanumohettekitch.

<i>Present tense.</i>	
<i>Sing.</i>	{ VVaantukon VVaantukitch
<i>Plur.</i>	{ VVaantamoouttuh waantamoohteók waantamohettekitch.

The *Optative Mode* is of seldome use, and very difficult, therefore I pass it by.

The *Suppositive Mode* of the *Simple form*.

<i>Present tense.</i>	
<i>Sing.</i>	{ Wadchanumooan Wadchanumooan Wadchanooog Wadchanumooog
<i>Plur.</i>	{ Wadchanumooohettit Wadchanumooohetteg.

<i>Present tense.</i>	
<i>Sing.</i>	{ Waantamooon Waantamooan Waantamooog Waantamooog
<i>Pl.</i>	{ Waantamooohettit Waantamooohetteg.

<i>Præter tense.</i>	
<i>Sing.</i>	{ Wadchanumooos Wadchanumooosa Wadchanumooogkiss Wadchanumooogkus
<i>Plur.</i>	{ Wadchanumooohettis Wadchanumooohettis

<i>Præter tense.</i>	
<i>Sing.</i>	{ Waantamooos Waantamooas Waantamooogkis Waantamooogkus
<i>Plur.</i>	{ Waantamooohettis Waantamooohettis

The *Indefinite Mode* of the *Simple form Negative*.

Wachanumooounát.

Waantamooounát.

The *Simple form Interrogative*, is formed onely in the *Indicative Mode*: All *Questions* are alwayes asked in this *Mode* of the *Verb*, and in no other; and it is formed by adding [*á*] to the *Affirmative*.

Indicative Mode

<i>Present tense.</i>	
<i>Sing.</i>	{ Noowadchanumooúas. Koowadchanumooúnás. owadchanumooúnáous.

<i>Present tense.</i>	
<i>Plur.</i>	{ Noowadchanumooúnáous. Koowadchanumooúnáous. owadchanumooúnáous Nag.

The

The *Suffix* form *animate Affirmative*.

Here I carry in a Pavall: i our English Verb (Pay) that so any may distinguish betwixt what is Grammar, and what belongs to the word. And remember ever to pronounce (pay), because else you will be ready to read it (pau). Also remember, that (Panm) is the radical word, and all the rest is Grammar. In this remarkable way of speech, the Efficient of the Act, and the Object, and sometimes the End also, are in a regular composition comprehended in the Verb: and there is no more difficulty in it, when use hath brought our Notion to it, then there is in other Languages, if so much.

Indicative Mode, Present tense.

<i>Heckew</i>	<p><i>I keep thee,</i> Koowadchanh. <i>I keep him,</i> Noowadchan. <i>I keep you,</i> Koowadchanunumwoo. <i>I keep them,</i> Noowadchanooog.</p>	<p><i>I pay thee,</i> Kuppaumuth. <i>I pay him,</i> Nuppayum. <i>I pay you,</i> Kuppaumunumwoo. <i>I pay them,</i> Nuppaumooog.</p>
1 sing.	<p><i>Thou keepest me,</i> Koowadchaneh. <i>Thou keepest him,</i> Koowadchan. <i>Thou keepest us,</i> Koowadchanimun. <i>Thou keepest them,</i> Koowadchanooog.</p>	<p><i>Thou payest me,</i> Kuppatameh. <i>Thou payest him,</i> Kuppaum. <i>Thou payest us,</i> Kuppaumimun. <i>Thou payest them,</i> Kuppaumooog.</p>
2 sing.	<p><i>He keepeth me,</i> Noowadchanuk. <i>He keepeth thee,</i> Koowadchanuk. <i>He keepeth him,</i> oowadchanuh. <i>He keepeth us,</i> Koowadchanukqun. <i>He keepeth you,</i> Koowadchanukoo. <i>He keepeth them,</i> oowadchanuh.</p>	<p><i>He payeth me,</i> Nuppaumuk. <i>He payeth thee,</i> Kappaumuk. <i>He payeth him,</i> Uppaumuh. <i>He payeth us,</i> Kuppaumukqun. <i>He payeth you,</i> Kuppaumukou. <i>He payeth them,</i> Uppaumuh nah.</p>
3 sing.		

Indicative Mode.

Present tense.

Present tense.

1 plur.
We keep thee,
 Koowadchanunumun.
We keep him,
 noowadchanoun.
We keep you,
 koowadchanunmun (wame.)
We keep them,
 noowadchanounonog.

1 plur.
We pay thee,
 Kuppamunumun.
We pay him,
 nuppaumoun.
We pay you,
 kuppamunumun.
We pay them,
 nuppaumounonog.

2 plur.
You keep me,
 Koowadchanimwoo.
You keep him,
 koowadchanau.
You keep us,
 koowadchanimun.
You keep them,
 ktowadchanoog.

2 plur.
You pay me,
 Kuppamimwoo.
You pay him,
 kuppamau.
You pay us,
 kuppamimun.
You pay them,
 kuppamoog.

3 plur.
They keep me,
 Noowadchanukquog.
They keep thee,
 koowadchanukquog.
They keep him,
 oowadchanouh.
They keep us,
 noowadchanukqunnonog.
They keep you,
 koowadchanukooog.
They keep them,
 oowadchanouh nah.

3 plur.
They pay me,
 Nuppaumukquog.
They pay thee,
 kuppamukquog.
They pay him,
 uppaumouh.
They pay us,
 nuppaumukqunnonog.
They pay you,
 kuppamukooog.
They pay them,
 uppaumouh nah.

30 The Indian Grammar begun.

Indicative Mode.

Præter tense.

1 *sing.*
 I did keep thee,
 Koowadchanunup.
 I did keep him,
 noowadchanóp.
 I did keep you,
 koowadchanunnumwop.
 I did keep them,
 noowadchanópanneg.

2 *sing.*
 Thou didst keep me,
 Koowadchanip.
 Thou didst keep him,
 koowadchanóp.
 Thou didst keep us,
 koowadchanunnumonup.
 Thou didst keep them,
 koowadchanópanneg.

3 *sing.*
 He did keep me,
 Noowadchanukup.
 He did keep thee,
 koowadchanukup.
 He did keep him,
 oowadchanópoh.
 He did keep us,
 noowadchanunnumonup.
 He did keep you,
 koowadchanukooop.
 He did keep them,
 oowadchanooópoh.

Præter tense.

1 *sing.*
 I did pay thee,
 Kuppauunup.
 I did pay him,
 nuppaumóp.
 I did pay you,
 kuppauunumwop.
 I did pay them,
 nuppaumópanneg.

2 *sing.*
 Thou didst pay me,
 Kuppauunip.
 Thou didst pay him,
 kuppauumóp.
 Thou didst pay us,
 kuppauunummonup.
 Thou didst pay them,
 kuppauumópanneg.

3 *sing.*
 He did pay me,
 Nuppaumukup.
 He did pay thee,
 kuppauunukup.
 He did pay him,
 uppaumopoh.
 He did pay us,
 nuppaumukunnonup.
 He did pay you,
 kuppauunukooop.
 He did pay them,
 uppaumopoh nani.

Indicative

Indicative Mode:

Præter tense.
Præter tense.

1 plur. *We did keep thee,*
Koowadchanimumunonup
We did keep him,
noowadchanonunonup
We did keep you,
koowadchanimumunonup
We did keep them,
noowadchanounonuppanneg.

1 plur. *We did pay thee,*
kuppaumunumunonup.
We did pay him,
nuppaumounonup.
We did pay you,
kuppaumunumunonup.
We did pay them,
nnppaumounonuppanneg.

2 plur. *Ye did keep me,*
Koowadchanimwop.
Ye did keep him,
koowadchanuop.
Ye did keep us,
koowadchanimmonup.
Ye did keep them,
koowadchanooopanneg.

2 plur. *Ye did pay me,*
Kuppaumimwop.
Ye did pay him,
kuppaumauop.
Ye did pay us,
kuppaumunonup.
Ye did pay them,
kuppaumauopanneg.

3 plur. *They did keep me,*
Noowadchanukuppanneg.
They did keep thee,
koowadchanukuppanneg.
They did keep him,
noowadchanuopoh.
They did keep us, [neg.
koowadchanukunonuppan-
They did keep you,
koowadchanukooopanneg.
They did keep them,
noowadchanooopoh nah.

3 plur. *They did pay me,*
Nuppaumukuppanneg.
They did pay thee,
kuppaumukuppanneg.
They did pay him,
uppaumauopoh.
They did pay us,
nuppaumukunonuppanneg.
They did pay you,
kuppaumukooopanneg.
They did pay them,
uppaumooopoh nah.

The Imperative Mode of the Suffix form animate Affirmative.

Note, That this Mode of the Verb doth cast off the Affix, or prefixed Pronoun, using onely the suffixed Grammaticall variations.

Present tense.
 1 sing. { Let me keep thee,
 Wanchanunutti.
 Let me keep him,
 wadchanonti.
 Let me keep you,
 wadchanunonkqutch.
 Let me keep them,
 wadchanonti nagoh.

2 sing. { Do thou keep me,
 Wadchaneh.
 Do thou keep him,
 wadchan.
 Do thou keep us,
 wadchaninnean.
 Do thou keep them,
 wadchan nag.

3 sing. { Let him keep me,
 Wadchanitch.
 Let him keep thee,
 wadchanukquh.
 Let him keep him,
 wadchanonch.
 Let him keep us,
 wadchanukutteuh.
 Let him keep you,
 wadchanukook.
 Let him keep them,
 wanchanonch.

Present tense.
 1 sing. { Let me pay thee,
 Paumunutti.
 Let me pay him,
 paumonti.
 Let me pay you,
 paumunonkqutch.
 Let me pay them,
 paumonti.

2 sing. { Do thou pay me,
 Paumeh.
 Do thou pay him,
 paum.
 Do thou pay us,
 pauminnean.
 Do thou pay them,
 paum.

3 sing. { Let him pay me,
 Paumitch.
 Let him pay thee,
 paumukquh.
 Let him pay him,
 paumonch.
 Let him pay us,
 paumukutteuh.
 Let him pay you,
 paumukook.
 Let him pay them,
 paumonch.

Imperative

Imperative Mode.

Present tense.

Present tense.

1 plur.
Let us keep thee,
 Wadchanunutturh.
Let us keep him,
 wadchanontuh.
Let us keep you,
 wadchanunutturh.
Let us keep them,
 wadchanontuh.

1 plur.
Let us pay thee,
 Paumunutturh.
Let us pay him,
 paumontuh.
Let us pay you,
 paumunutturh.
Let us pay them,
 paumontuh.

2 plur.
Do ye keep me,
 Wadchanegk.
Do ye keep him,
 wadchanok.
Do ye keep us,
 wadchaninnean.
Let us keep them,
 wadchanok.

2 plur.
Do ye pay me,
 Paumegk.
Do ye pay him,
 paumok.
Do ye pay us,
 pauminnean.
Do ye pay them,
 paumok.

3 plur.
Let them keep me,
 Wadchanukutte, or wad-
 chanhettich.
Let them keep thee,
 wadchanukquh.
Let them keep him,
 wadchanahettich.
Let them keep us,
 wadchanukutteuh.
Let them keep you,
 wadchanukook.
Let them keep them,
 wadchanahettich.

3 plur.
Let them pay me,
 Paumukutte, or Paumé-
 hettich.
Let them pay thee,
 paumukquh.
Let them pay him,
 paumahettich.
Let them pay us,
 paumukutteuh.
Let them pay you,
 paumukook.
Let them pay them,
 paumahettich.

The Oprative Mode of the Suffix form animate Affirmative.

This Adverb (toh) or (napehnont) properly signifieth (utinam) I wish it were.
And see how naturally they annex it unto every variation of this Mode of the Verb. Note also, That this Mode keepeth the Affix, or prefixed Pronoun.

Present tense.

I sing.
I wish I keep thee, [pehnont
 Koowaadchanunan-toh, or na-
I wish I keep him,
 Noowaadchanun-toh.
I wish I keep you,
 Koowaadchanununeau-toh.
I wish I keep them,
 Noowaadchanoneau-toh.

Present tense.

I sing.
I wish I pay thee,
 Kuppapaumunun-toh.
I wish I pay him,
 nuppapaumon-toh.
I wish I pay you,
 kuppapaumuneau-toh.
I wish I pay them,
 nuppapaumoneau-toh.

I sing.
I wish thou keep me,
 Koowaadchanin-toh.
I wish thou keep him,
 koowaadchanon-toh.
I wish thou keep us,
 koowaadchaninneau-toh.
I wish thou keep them,
 koowaadchanoneau-toh.

I sing.
I wish thou pay me,
 kuppapaumin-toh.
I wish thou pay him,
 kuppapaumon-toh.
I wish thou pay us,
 kuppapaumuneau-toh.
I wish thou pay them,
 kuppapaumoneau-toh.

I sing.
I wish he keeps me,
 Noowaadchanukun-toh.
I wish he keep thee,
 koowaadchanukun-toh.
I wish he keep him,
 coowaadchanon-toh.
I wish he keep us,
 koowaadchanukunau-toh.
I wish he keep you,
 koowaadchanukuneau-toh.
I wish he keep them,
 coowaadchanon-toh.

I sing.
I wish he pay me,
 Nuppapaumukun-toh.
I wish he pay thee,
 kuppapaumukun-toh.
I wish he pay him,
 uppapaumon-toh.
I wish he pay us,
 kuppapaumukunau-toh.
I wish he pay you,
 kuppapaumukuneau-toh.
I wish he pay them,
 uppapaumon-toh.

Optative

Optative Mode.

Present tense.

Present tense.

1 plur.
I wish we keep thee,
 Koowaadchanunan-toh.
I wish we keep him,
 noowaadchanonan-toh.
I wish we keep you,
 koowaadchanunnan-toh.
I wish we keep them,
 noowaadchanonan-toh.

1 plur.
I wish we pay thee.
 Kuppapaumunan-toh.
I wish we pay him,
 nuppapaumonnan-toh.
I wish we pay you,
 kuppapaumunan-toh.
I wish we pay them,
 nuppapaumonnan-toh.

2 plur.
I wish ye keep me,
 Koowaadchanuneau-toh.
I wish ye keep him,
 koowaadchanoneau-toh.
I wish ye keep us,
 koowaadchanuneau-toh.
I wish ye keep them,
 koowaadchanoneau-toh.

2 plur.
I wish ye pay me,
 Kuppapaumuneau-toh.
I wish ye pay him,
 kuppapaumoneau-toh.
I wish ye pay us,
 kuppapaumuneau-toh.
I wish ye pay them,
 kuppapaumoneau-toh.

3 plur.
I wish they keep me,
 Noowaadchanukquneau-toh.
I wish they keep thee,
 koowaadchanukquneau-toh.
I wish they keep him,
 ooowaadchanoneau-toh.
I wish they keep us,
 neowaadchanukqunan-toh.
I wish they keep you,
 koowaadchanukquneau-toh.
I wish they keep them,
 oowaadchanoneau-toh.

3 plur.
I wish they pay me,
 Nuppapaumukquneau-toh.
I wish they pay thee,
 kuppapaumukquneau-toh.
I wish they him,
 uppapaumoneau-toh.
I wish they pay us,
 nuppapaumukqunan-toh.
I wish they pay you,
 kuppapaumukquneau-toh.
I wish they pay them,
 uppapaumoneau-toh.

Optative

Optative Mode.

Präter tense.

Präter tense.

I wish I did keep thee,
Koowaadchanunnaz-toh.
I wish I did keep him,
noowaadchanonaz-toh.
I wish I did keep you,
koowaadchanunnaouz-toh.
I wish I did keep them,
noowaadchanonaoz-toh.

I wish I did pay thee,
Kuppapaumunaz-toh.
I wish I did pay him,
nuppapaumonaz-toh.
I wish I did pay you,
kuppapaumunnaouz-toh.
I wish I did pay them,
nuppapaumonaouz-toh.

I wish thou didst keep me,
Koowaadchaninnerz-toh.
I wish thou didst keep him,
koowaadchanonaz-toh.
I wish thou didst keep us,
koowaadchanunneanonuz-toh.
I wish thou didst keep them,
koowaadchanonaoz-toh.

I wish thou didst pay me,
Kuppapauminnerz-toh.
I wish thou didst pay him,
kuppapaumonaz-toh.
I wish thou didst pay us,
kuppapaumneanonuz-toh.
I wish thou didst pay them,
kuppapaumonaouz-toh.

I wish he did keep me,
Noowaadchanukqunaz-toh.
I wish he did keep thee,
koowaadchanukqunaz-toh.
I wish he did keep him,
coowaadchanonaz-toh.
I wish he did keep us,
noowaadchanukqunanonuz-toh.
I wish he did keep you,
koowaadchanukqunnaouz-toh.
I wish he did keep them,
coowaadchanonaoz-toh.

I wish he did pay me,
Nuppapaumukqunaz-toh.
I wish he did pay thee,
kuppapaumukqunaz-toh.
I wish he did pay him,
uppapaumonaz-toh.
I wish he did pay us,
nuppapaumukqunanonuz-toh.
I wish he did pay you,
kuppapaumukqunaouz-toh.
I wish he did pay them,
uppapaumonaouz-toh.

Optative

Optative Mode.

Præter tense.

Præter tense.

1 plur.
I wish we did keep thee,
 Koowaadchanonanonuz-toh.
I wish we did keep him,
 noowaadchanonanonuz-toh.
I wish we did keep you,
 koowaadchanonanonuz-toh.
I wish we did keep them,
 noowaadchanonanonuz-toh.

1 plur.
I wish we did pay thee,
 Kuppapaumnononuz-toh.
I wish we did pay him,
 nuppapaumnononuz-toh.
I wish we did pay you,
 kuppapaumnononuz-toh.
I wish we did pay them,
 nuppapaumnononuz-toh.

2 plur.
I wish ye did keep me,
 Koowaadchanineaouuz-toh.
I wish ye did keep him,
 koowaadchanonaouuz-toh.
I wish ye did keep us,
 koowaadchaninneanonuz-toh.
I wish ye did keep them,
 koowaadchanonaouuz-toh.

2 plur.
I wish ye did pay me,
 Kuppapaumineaouuz-toh.
I wish ye did pay him,
 kuppapaumneaouuz-toh.
I wish ye did pay us,
 kuppapaumneanonuz-toh.
I wish ye did pay them,
 kuppapaumneaouuz-toh.

3 plur.
I wish they did keep me,
 Noowaadchanukqunnaouuz-toh.
I wish they did keep thee,
 koowaadchanukqunaouuz-toh.
I wish they did keep him,
 oowaadchanonaouuz-toh.
I wish they did keep us,
 noowaadchanukqunnaouuz-toh.
I wish they did keep you,
 koowaadchanukqunaouuz-toh.
I wish they did keep them,
 oowaadchanonaouuz-toh.

3 plur.
I wish they did pay me,
 Nuppapaumukqunaouuz-toh.
I wish they did pay thee,
 kuppapaumukqunaouuz-toh.
I wish they did pay him,
 uppapaumnaouuz-toh.
I wish they did pay us,
 nuppapaumukqunanonuz-toh.
I wish they did pay you,
 kuppapaumukqunaouuz-toh.
I wish they did pay them,
 uppapaumnaouuz-toh.

The Suppositive Mode of the Suffix *form animate Affirmative.*

Note, That this Mode also doth cast off the Affix, or prefixed Pronoun.

Present tense.

1. sing. *If I keep thee,*
Wadchananon.
If I keep him,
wadchanog.
If I keep you,
wadchanuog.
If I keep them,
wadchaog.

2. sing. *If thou keep me,*
Wadchanan.
If thou keep him,
wadchanadt.
If thou keep us,
wadchanog.
If thou keep them,
wadchanadt.

3. sing. *If he keep me,*
Wadchanit.
If he keep thee,
wadchanukquran.
If he keep him,
wadchanont.
If he keep us,
wadchanukqueog.
If he keep you,
wadchanukqueog.
If he keep them,
wadchanahettit, or ont.

Present tense.

1. sing. *If I pay thee,*
Paumuron.
If I pay him,
paumog.
If I pay you,
paumunog.
If I pay them,
paumog.

2. sing. *If thou pay me,*
Paumuran.
If thou pay him,
paumadt.
If thou pay us,
paumog.
If thou pay them,
paumadt.

3. sing. *If he pay me,*
Paumit.
If he pay thee,
paumukquran.
If he pay him,
paumont.
If he pay us,
paumukqueog.
If he pay you,
paumukqueog.
If he pay them,
paumahettit.

Suppositive

Suppositive Mode.

Note, where the singular and plural are alike, they are distinguished by Noh or Neen in the singular, and Nag or Nenawun in the plural.

Present tense.

Present tense.

1 plur.
If we keep thee,
Wadchanunog.
If we keep him,
wadchanogkut.
If we keep you,
wadchanunog.
If we keep them,
wadchanogkut.

1 plur.
If we pay thee,
Paumunog.
If we pay him,
paumogkut.
If we pay you,
paumunog.
If we pay them,
paumogkut.

2 plur.
If ye keep me,
Wadchaneog.
If ye keep him,
wadchanog.
If ye keep us,
wadchaneog.
If ye keep them,
wadchanog.

2 plur.
If ye pay me,
Paumeog.
If ye pay him,
paumog.
If ye pay us,
paumeog.
If ye pay them,
paumog.

3 plur.
If they keep me,
Wadchanhettit.
If they keep thee,
wadchanukquean.
If they keep him,
wadchanhahettit.
If they keep us,
wadchanukqueog.
If they keep you,
wadchanukqueog.
If they keep them,
wadchanahettit.

3 plur.
If they pay me,
Paumhettit.
If they pay thee,
paumukquean.
If they pay him,
paumahettit.
If they pay us,
paumukqueog.
If they pay you,
paumukqueog.
If they pay them,
paumahettit.

Suppositive Mode.

Præter tense.

Præter tense.

1 sing. { If I did keep thee,
Wadchanunos.
If I did keep him,
waadchanogkus.
If I did keep you,
wadchanunogkus.
If I did keep them,
wadchanogkus.

2 sing. { If thou didst keep me,
Wadchanas.
If thou didst keep him,
wadchanas.
If thou didst keep us,
wadchaneogkus.
If thou didst keep them,
wadchanas.

3 sing. { If he did keep me,
Wadchanis.
If he did keep thee,
wadchanukqueas.
If he did keep him,
wadchanós.
If he did keep us,
wadchanukqueogkus.
If he did keep you,
wadchanukqueogkus.
If he did keep them,
wadchanos.

1 sing. { If I did pay thee,
Paumunos.
If I did pay him,
paumogkus.
If I did pay you,
paumunogkus.
If I did pay them,
paumogkus.

2 sing. { If thou didst pay me,
Paumeas.
If thou didst pay him,
paumas.
If thou didst pay us,
paumeogkus.
If thou didst pay them,
paumas.

3 sing. { If he did pay me,
Paumis.
If he did pay thee,
paumukqueas.
If he did pay him,
paumos.
If he did pay us,
paumukqueogkus.
If he did pay you,
paumukqueogkus.
If he did pay them,
paumos.

Suppositive

Suppositive Mode.

Præter tense.

1 plur. {
If we did keep thee,
Wadchanunogkus.
If we did keep him,
wadchanogkutus.
If we did keep you,
wadchanunogkus.
If we did keep them,
wadchanogkutus.

2 plur. {
If ye did keep me,
Wadchaneogkus.
If ye did keep him,
wadchanogkus.
If ye did keep us,
wadchaneogkus.
If ye did keep them,
wadchanogkus.

3 plur. {
If they did keep me,
Wadchanhettis.
If they did keep thee,
wadchanukqueas.
If they did keep him,
wadchanahettis.
If they did keep us,
wadchanukqueogkus.
If they keep you,
wadchanukqueogkus.
If they did keep them,
wadchanahettis.

Præter tense.

1 plur. {
If we did pay thee,
Paumunogkus.
If we did pay him,
paumunogkutus.
If we did pay you,
paumunogkus.
If we did pay them,
paumogkutus.

2 plur. {
If ye did pay me,
Paumeogkus.
If ye did pay him,
paumogkus.
If ye did pay us,
paumeogkus.
If ye did pay them,
paumogkus.

3 plur. {
If they did pay me,
Paumehettis.
If they did pay thee,
paumukqueas.
If they did pay him,
paumahettis.
If they did pay us,
paumukqueogkus.
If they did pay you,
paumukqueogkus.
If they did pay them,
paumahettis.

The Indefinite Mode.

Present tense.

To keep,
Wadchanonut

Present tense.

To pay,
Paummaonut.

The third Person of the Suffix form Animate is capable to be expressed in the Indefinite Mode.

Note also, That this Mode followeth the Indicative, and keepeth the Affix.

As for Example.

3 sing. { To keep me,
Noowadchanukqunat.
To keep thee,
koowadchanukqunat.
To keep him,
oowadchanonut.
To keep us,
noowadchanukqunnaonut.
To keep you,
koowadchanukqunnaout.
To keep them,
oowadchanonaout.

3 sing. { To pay me,
Nuppaumukqunat.
To pay thee,
kuppaumukqunat.
To pay him,
uppaumonut.
To pay us,
nuppaumukqunnaonut.
To pay you,
kuppaumukqunnaout.
To pay them,
uppaumonaaout.

So much for the Suffix form Animate Affirmative.

The Suffix form Animate Negative.

Indicative Mode.

Present tense.

Present tense.

1 sing. {
I keep not thee,
 Koowadchanunoooh.
I keep not him,
 noowadchanoh.
I keep not you,
 koowadchanoog.
I keep not them,
 Mat noowadchanoog.

1 sing. {
I pay not thee,
 Kuppauunoooh.
I pay not him,
 nuppaumoh.
I pay not you,
 kuppauunoomwoo.
I pay not them,
 Mat nuppaumoog.

2 sing. {
Thou keep not me,
 Koowadchaneuh.
Thou keep not him,
 koowadchanoh.
Thou keep not us,
 koowadchaneumun.
Thou keep not them,
 Mat koowadchanoog.

2 sing. {
Thou pay not me,
 Kupaumeuh.
Thou pay not him,
 kupaumoh.
Thou pay not us,
 kupaumeumun.
Thou pay not them,
 Mat kupaumeumoog.

3 sing. {
He keep not me,
 Noowadchanukoooh.
He keep not thee,
 koowadchanukoooh.
He keep not him,
 Mat oowadchanuh.
He keep not us,
 noowadchanukoon.
He keep not you,
 Mat koowadchanukoo.
He keep not them,
 Mat oowadchanuh.

3 sing. {
He pay not me,
 Nuppaumukoooh.
He pay not thee,
 kuppauumukoooh.
He pay not him,
 Mat uppaumoh.
He pay not us,
 nuppaumukoon.
He pay not you,
 Mat kuppauumukoooh.
He pay not them,
 Mat uppaumuh.

Indicative

Indicative Mode.

Preter tense.

Present tense.

1 plur.

We keep not thee,
Koowadchanuncomun.
We keep not him,
mat koowadchanoun.
We keep not you,
koowadchanouncomun.
We keep not them,
mat koowadchanounonog.

1 plur.

We pay not thee,
Kuppaumuncomun.
We pay not him,
mat nuppaumoun.
We pay not you,
kuppaumuncomun.
We pay not them,
mat nuppaumounonog.

2 plur.

We keep not me,
Koowadchanumwoqu.
We keep not him,
mat koowadchanau.
We keep not us,
koowadchanumun.
We keep not them,
mat koowadchanog.

2 plur.

We pay not me,
Kuppaumumwo.
We pay not him,
mat kuppaumau.
We pay not us,
kuppaumumun.
We pay not them,
mat kuppaumog.

3 plur.

They keep not me,
Noowadchanukooog.
They keep not thee,
koowadchanukooog.
They keep not him,
mat coowadchanouh.
They keep not us,
noowadchanukounonog.
They keep not you,
koowadchanukooog.
They keep not them,
mat coowadchanouh.

3 plur.

They pay not me,
Nuppaumukooog.
They pay not thee,
kuppaumukooog.
They pay not him,
mat nuppaumouh.
They pay not us,
nuppaumukounonog.
They pay not you,
kuppaumukooog.
They pay not them,
mat nuppaumouh.

Indicative Mode:

Præter tense.

Præter tense.

1 *ing.*
 I did not keep thee,
 Koowadchanuncoop.
 I did not keep him,
 mat noowadchanopoh.
 I did not keep you,
 koowadchanunmowop.
 I did not keep them,
 mat noowadchanopanneg.

1 *ing.*
 I did not pay thee,
 Kuppauruameop.
 I did not pay him,
 mat nuppaumop.
 I did not pay you,
 kuppaurumomowop.
 I did not pay them,
 mat nuppaumopanneg.

2 *ing.*
 Thou didst not keep me,
 Koowadchanuncoop.
 Thou didst not keep him,
 mat koowadchanopoh.
 Thou didst not keep us,
 koowadchanunmowop.
 Thou didst not keep them,
 mat koowadchanopanneg.

2 *ing.*
 Thou didst not pay me,
 Kuppauruameop.
 Thou didst not pay him,
 mat kuppaurumop.
 Thou didst not pay us,
 kuppaurumomowop.
 Thou didst not pay them,
 mat kuppaurumopanneg.

3 *ing.*
 He did not keep me,
 Noowadchanuncoop.
 He did not keep thee,
 koowadchanuncoop.
 He did not keep him,
 mat coowadchanopoh.
 He did not keep us,
 noowadchanunmowop.
 He did not keep you,
 koowadchanunmowop.
 He did not keep them,
 mat coowadchanopoh.

3 *ing.*
 He did not pay me,
 Nuppaumukoop.
 He did not pay thee,
 kuppaurumukoop.
 He did not pay him,
 mat paumopoh.
 He did not pay us,
 nuppaumukowomowop.
 He did not pay you,
 kuppaurumukowop.
 He did not pay them,
 mat uppaumopoh.

Indicative

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Indicative Mode.

Prater tense.

Prater tense.

1 plur.
We did not keep thee,
 Koowadchanincoomononup.
We did not keep him,
 mat noowadchanounonup.
We did not keep you,
 koowadchanincoomononup.
We did not keep them,
 mat noowadchanounonup-
 (panneg.)

1 plur.
We did not pay thee,
 Kuppauumoonoononup.
We did not pay him,
 mat nuppaumounonup.
We did not pay you,
 kuppauumoonoononup.
We did not pay them,
 mat nuppaumounonuppāneg

2 plur.
Ye did not keep me,
 Koowadchaneumwop.
Ye did not keep him,
 mat koowadchanooop.
Ye did not keep us,
 koowadchaneumounonup.
Ye did not keep them,
 mat koowadchanooopanneg.

2 plur.
Ye did not pay me,
 Kuppauumeumwop.
Ye did not pay him,
 mat kuppauumooop.
Ye did not pay us,
 kuppauumeumounonup.
Ye did not pay them,
 mat kuppauumooopanneg.

3 plur.
They did not keep me,
 Noowadchanukooopanneg.
They did not keep thee,
 koowadchanukooopanneg.
They did not keep him,
 mat coowadchanooopoh.
They did not keep us, (neg.)
 noowadchanukoonounuppā.
They did not keep you,
 koowadchanukooopanneg.
They did not keep them,
 mat coowadchanooopoh.

3 plur.
They did not pay me,
 Nuppaumukooopanneg.
They did not pay thee,
 kuppauumukooopanneg.
They did not pay him,
 mat uppaumooopoh.
They did not pay us,
 nuppaumukoonounuppāneg.
They did not pay you,
 kuppauumukooopanneg.
They did not pay them,
 mat uppaumooopoh.

The Suffix-form *Animat* Negative.

Imperative Mode.

Present tense.
 1 sing.
 Let me not keep thee,
 Wadchanunocoutti.
 Let me not keep him,
 wadchanoonoti.
 Let me not keep you,
 wadchanunookqurti.
 Let me not keep them,
 wadchanoonoti.

2 sing.
 Do thou not keep me,
 Wadchanohkon.
 Do thou not keep him,
 wadchanuhkon.
 Do thou not keep us,
 wadchanecituh.
 Do thou not keep them,
 wadchanuhkon.

3 sing.
 Let not him keep me,
 Wadchanchikoh.
 Let not him keep thee,
 wadchanukookhon.
 Let not him keep him,
 wadchanuhkitch.
 Let not him keep us,
 wadchanukocutuh.
 Let not him keep you,
 wadchanukoohtook.
 Let not him keep them,
 wadchanuhkitch.

Present tense.
 1 sing.
 Let me not pay thee,
 Paumunutti.
 Let me not pay him,
 paumoonoti.
 Let me not pay you,
 paumunocoutti.
 Let me not pay them,
 paumoonoti.

2 sing.
 Do thou not pay me,
 Paumehkon.
 Do thou not pay him,
 paumuhkon.
 Do thou not pay us,
 paumecituh.
 Do thou not pay them,
 paumohkon.

3 sing.
 Let not him pay me,
 Paumehkitch.
 Let not him pay thee,
 paumukookhon.
 Let not him pay him,
 paumuhkitch.
 Let not him pay us,
 paumukocutuh.
 Let not him pay you,
 paumukoohtook.
 Let not him pay them,
 paumuhkitch.

Imperative

The Indian Grammar begun.

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Imperative Mode.

Present tense.

Present tense.

1 plur.
 Let not us keep thee,
 Wadchanunooottuh.
 Let not us keep him,
 wadchanoontuh.
 Let not us keep you,
 wadchanunooottuh.
 Let not us keep them,
 wadchanoontuh.

1 plur.
 Let not us pay thee,
 Paumunooottuh.
 Let not us pay him,
 paumoontuh.
 Let not us pay you,
 paumunooottuh.
 Let not us pay them,
 paumoontuh.

2 plur.
 Do not ye keep me,
 Wadchanehtook.
 Do not ye keep him,
 wadchanuhtook.
 Do not ye keep us,
 wadchanehtean.
 Do not ye keep them,
 wadchanuhtook.

2 plur.
 Do not ye pay me,
 Paumehtook.
 Do not ye pay him,
 paumuhtook.
 Do not ye pay us,
 paumehtean.
 Do not ye pay them,
 paumuhtook.

3 plur.
 Let not them keep me,
 Wadchanehttekitch.
 Let not them keep thee,
 wadchanukoohkon.
 Let not them keep him,
 wadchanahettkitch.
 Let not them keep us,
 wadchanukoottuh.
 Let not them keep you,
 wadchanukohtook.
 Let not them keep them,
 wadchanahettkitch.

3 plur.
 Let not them pay me,
 Paumehettekitch.
 Let not them pay thee,
 paumukoohkon.
 Let not them pay him,
 paumahettkitch.
 Let not them pay us,
 paumukoottuh.
 Let not them pay you,
 paumukohtook.
 Let not them pay them,
 paumahettkitch.

The Suffix form Animate Negative.

Optative Mode.

Present tense.

Present tense.

1 sing.
 I wish I keep not thee,
 Koowaadchanuncoun-toh.
 I wish I keep not him,
 noowaadchanoun-toh.
 I wish I keep not you,
 koowaadchanuncouneau-toh.
 I wish I keep not them,
 noowaadchanouneau-toh.

1 sing.
 I wish I do not pay thee,
 Kuppapaumuncoun-toh.
 I wish I do not pay him,
 nuppapaumoon-toh.
 I wish I do not pay you,
 kuppapaumuncouneau-toh.
 I wish I do not pay them,
 nuppapaumouneau-toh.

2 sing.
 I wish thou do not keep me,
 Koowaadchanein-toh.
 I wish thou do not keep him,
 koowaadchanoon-toh.
 I wish thou do not keep us,
 koowaadchanein-toh.
 I wish thou do not keep them,
 koowaadchanouneau-toh.

2 sing.
 I wish thou do not pay me,
 Kuppapaumecin-toh.
 I wish thou do not pay him,
 kuppapaumoon-toh.
 I wish thou do not pay us,
 kuppapaumecin-toh.
 I wish thou do not pay them,
 kuppapaumouneau-toh.

3 sing.
 I wish he do not keep me,
 Noowaadchanukoun-toh.
 I wish he do not keep thee,
 koowaadchanukoun-toh.
 I wish he do not keep him,
 oowaadchanoon-toh.
 I wish he do not keep us,
 noowaadchanukounan-toh.
 I wish he do not keep you,
 koowaadchanukouneau-toh.
 I wish he do not keep them,
 oowaadchanoon-toh.

3 sing.
 I wish he do not pay me,
 Nuppapaumukoun-toh.
 I wish he do not pay thee,
 kuppapaumukoun-toh.
 I wish he do not pay him,
 uppapaumoun-toh.
 I wish he do not pay us,
 nuppapaumukounan-toh.
 I wish he do not pay you,
 kuppapaumukouneau-toh.
 I wish he do not pay them,
 uppapaumouneau-toh.

Optative

The Indian Grammar begun.

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Optative Mode.

Present tense.

Present tense.

1 plur.
I wish we do not keep thee,
 Koowaadcharuncounan-toh.
I wish we do not keep him,
 noowaadchanounan-toh.
I wish we do not keep you,
 koowaadchanounari-toh.
I wish we do not keep them,
 noowaadchanounan-toh.

1 plur.
I wish we do not pay thee,
 Kuppapaumuncoun-toh.
I wish we do not pay him,
 nuppapaumoon-toh.
I wish we do not pay you,
 kuppapaumuncounan-toh.
I wish we do not pay them,
 nuppapaumounan-toh.

2 plur.
I wish ye do not keep me,
 Koowaadchaneinneau-toh.
I wish ye do not keep him,
 koowaadchanouneau-toh.
I wish ye do not keep us,
 koowaadchaneinnean-toh.
I wish ye do not keep them,
 koowaadchanouneau-toh.

2 plur.
I wish ye do not pay me,
 Kuppapaumeineau-toh.
I wish ye do not pay him,
 kuppapaumooneau-toh.
I wish ye do not pay us,
 kuppapaumeinan-toh.
I wish ye do not pay them,
 kuppapaumooneau-toh.

3 plur.
I wish they do not keep me,
 Noowaadchanukouneau-toh.
I wish they do not keep thee,
 koowaadchanukouneau-toh.
I wish they do not keep him,
 oowaadchanouneau-toh.
I wish they do not keep us,
 noowaadchanukounan-toh.
I wish they do not keep you,
 koowaadchanukouneau-toh.
I wish they do not keep them,
 oowaadchanouneau-toh.

3 plur.
I wish they do not pay me,
 Nuppapaumukouneau-toh.
I wish they do not pay thee,
 kappapaumukouneau-toh.
I wish they do not pay him,
 uppapaumouneau-toh.
I wish they do not pay us,
 nuppapaumukounan-toh.
I wish they do not pay you,
 kuppapaumukouneau-toh.
I wish they do not pay them,
 uppapaumouneau-toh.

Oprative Mode:

Praeter tense.

Præter tense.

1 sing. {
I wish I did not keep thee,
 Kooaadchanuncoounaz-toh.
I wish I did not keep him,
 noowaadchanounaz-toh.
I wish I did not keep you,
 kooaadchanunounaouz-toh
I wish I did not keep them,
 noowaadchanounaouz-toh.

1 sing. {
I wish I did not pay thee,
 Kuppapaumuncoounaz-toh.
I wish I did not pay him,
 nuppapaumounaz-toh.
I wish I did not pay you,
 kuppapaumunounaouz-toh.
I wish I did not pay them,
 nuppapaumounaouz-toh.

2 sing. {
I wish thou didst not keep me,
 Kooaadchanéinaz-toh.
I wish thou didst not keep him,
 kooaadchanounaz-toh.
I wish thou didst not keep us,
 kooaadchaneinanonaz-toh.
I wish thou didst not keep them,
 kooaadchanounnaouz-toh.

2 sing. {
I wish thou didst not pay me,
 Kuppapauméinaz-toh.
I wish thou didst not pay him,
 kuppapaumounaz-toh.
I wish thou didst not pay us,
 kuppapauméinanonuz-toh.
I wish thou didst not pay them,
 kuppapaumounaouz-toh.

3 sing. {
I wish he did not keep me,
 Noowaadchanukoonuz-toh.
I wish he did not keep thee,
 kooaadchanukoonaz-toh.
I wish he did not keep him,
 coowaadchanounaz-toh.
I wish he did not keep us, (toh)
 noowaadchanukoonanonuz-
I wish he did not keep you,
 kooaadchanukooaounuz-toh
I wish he did not keep them,
 coowaadchanounaouz-toh.

3 sing. {
I wish he did not pay me,
 Nuppapaumukoonaz-toh.
I wish he did not pay thee,
 kuppapaumukoonaz-toh.
I wish he did not pay him,
 uppapaumounaz-toh.
I wish he did not pay us,
 nuppapaumukoonanonuz-toh
I wish he did not pay you,
 kuppapaumukoonounuz-toh.
I wish he did not pay them,
 uppapaumounaz-toh.

Optative

Optative Mode.

Præter tense.

Præter tense.

1 plur.

I wish we did not keep thee,
koowaadchanuncounanonuz-toh

I wish we did not keep him,
noowaadchanuncounanonuz-toh.

I wish we did not keep you,
koowaadchanuncounanonuz-toh.

I wish we did not keep them,
noowaadchanuncounanonuz-toh.

1 plur.

I wish ye did not keep me,
Koowaadchanéinaoaz-toh.

I wish ye did not keep him,
koowaadchanuncounanonuz-toh.

I wish ye did not keep us,
koowaadchanéinaononaz-toh.

I wish ye did not keep them,
koowaadchanuncounanonuz-toh.

3 plur.

I wish they did not keep me,
Noowaadchanukoonaz-toh.

I wish they did not keep thee,
koowaadchanukoonaz-toh.

I wish they did not keep him,
cowaadchanounononaz-toh.

I wish they did not keep us,
noowaadchanukoonanonaz-toh.

I wish they did not keep you,
koowaadchanukoonanonuz-toh.

I wish they did not keep them,
cowaadchanounononaz-toh.

1 plur.

I wish we did not pay thee,
kuppapaumuncounanonuz-toh

I wish we did not pay him,
nuppapaumuncounanonuz-toh.

I wish we did not pay you,
kuppapaumuncounanonuz-toh.

I wish we did not pay them,
nuppapaumuncounanonuz-toh.

2 plur.

I wish ye did not pay me,
Kuppapauméinaoaz-toh.

I wish ye did not pay him,
kuppapaumuncounanonuz-toh.

I wish ye did not pay us,
kuppapauméinaononaz-toh.

I wish ye did not pay them,
kuppapaumuncounanonuz-toh.

3 plur.

I wish they did not pay me,
Nuppapaumukoonanonuz-toh.

I wish they did not pay thee,
kuppapaumukoonanonuz-toh.

I wish they did not pay him,
nuppapaumukoonanonuz-toh.

I wish they did not pay us,
nuppapaumukoonanonuz-toh.

I wish they did not pay you,
kuppapaumukoonanonuz-toh.

I wish they did not pay them,
nuppapaumukoonanonuz-toh.

H

The

The Suffix form Animate Negative.

Suppositive Mode.

Present tense.

If I keep not thee,
Wadchanumoon.

If I keep not him,
wadchanooog.

If I keep not you,
wadchanumooog.

If I keep not them,
wadchanooog.

If thou keep not me,
wadchanumoon.

If thou keep not him,
wadchanooog.

If thou keep not us,
wadchanumoon.

If I keep not them,
wadchanumooog.

If he keep not us,
wadchanumoon.

If he keep not thee,
wadchanumoon.

If he keep not him,
wadchanumoon.

If he keep not us,
wadchanumoon.

If he keep not you,
wadchanumooog.

If he keep not them,
wadchanumooog.

If he keep not them,
wadchanumoon.

Present tense.

If I pay not thee,
Paumumoon.

If I pay not him,
paumooog.

If I pay not you,
paumumooog.

If I pay not them,
paumooog.

If thou pay not me,
paumumoon.

If thou pay not him,
paumooog.

If thou pay not us,
paumumoon.

If I pay not them,
paumumooog.

If he pay not us,
paumumoon.

If he pay not thee,
paumumoon.

If he pay not him,
paumumoon.

If he pay not us,
paumumoon.

If he pay not you,
paumumooog.

If he pay not them,
paumumooog.

If he pay not them,
paumumoon.

Suppositive

Suppositive Mode.

Present tense.

Present tense.

1 plur. { If we keep not thee,
Wadchanunooog.
If we keep not him,
wadchanooogkut.
If we keep not you,
wadchanunooog.
If we keep not them,
wadchanooogkut.

1 plur. { If we pay not thee,
Paumunooog.
If we pay not him,
paumoogkut.
If we pay not you,
paumunooog.
If we pay not them,
paumoogkut.

2 plur. { If ye keep not me,
Wadchaneooog.
If ye keep not him,
wadchanoog.
If ye keep not us,
wadchaneooog.
If ye keep not them,
wadchanoog.

2 plur. { If ye pay not me,
Paumeeooog.
If ye pay not him,
paumooog.
If ye pay not us,
paumeeooog.
If ye pay not them,
paumooog.

3 plur. { If they keep not me,
Wadchanchetteg.
If they keep not thee,
wadchanukooan.
If they keep not him,
wadchanahetteg.
If they keep not us,
wadchanukooog.
If they keep not you,
wadchanukooog.
If they keep not them,
wadchanahetteg.

3 plur. { If they pay not me,
Paumehetteg.
If they pay not thee,
paumukooan.
If they pay not him,
paumahetteg.
If they pay not us,
paumukooog.
If they pay not you,
paumukooog.
If they pay not them,
paumahetteg.

Suppositive Mode?

Prater tense.

Prater tense.

1 sing. { If I did not keep thee,
Wadchanunogs.
If I did not keep him,
wadchanoogkus.
If I did not keep you,
wadchanunooogkus.
If I did not keep them,
wadchanoogkus.

1 sing. { If I did not pay thee,
Paumungoos.
If I did not pay him,
paumoogkus.
If I did not pay you,
paumunooogkus.
If I did not pay them,
paumoogkus.

2 sing. { If thou didst not keep me,
Wadchaneecas.
If thou didst not keep him,
wadchanoas.
If thou didst not keep us,
wadchaneecogkus.
If thou didst not keep them,
wadchanoogkus.

2 sing. { If thou didst not pay me,
Paumeeecas.
If thou didst not pay him,
paumoas.
If thou didst not pay us,
paumeeecogkus.
If thou didst not pay them,
paumoogkus.

3 sing. { If he did not keep me,
Wadchaneekus.
If he did not keep thee,
wadchanukoas.
If he did not keep him,
wadchanunkus.
If he did not keep us,
wadchamukooogkus.
If he did not keep you,
wadchanukogkus.
If he did not keep them,
wadchahunkus.

3 sing. { If he did not pay me,
Paumeekus.
If he did not pay thee,
paumukoas.
If he did not pay him,
paumunkus.
If he did not pay us,
paumukooogkus.
If he did not pay you,
paumukogkus.
If he did not pay them,
paumunkus.

Suppositive

Suppositive Mode.

Præter tense.

Præter tense.

1 plur.
 { If we did not keep thee,
 Wadchanunooogkus.
 If we did not keep him,
 wadchanooogkutus.
 If we did not keep you,
 wadchanunooogkus.
 If we did not keep them,
 wadchanooogkutus.

1 plur.
 { If we did not pay thee,
 Paumunooogkus.
 If we did not pay him,
 paumooogkutus.
 If we did not pay you,
 paumunooogkus.
 If we did not pay them,
 paumooogkutus.

2 plur.
 { If ye did not keep me,
 Wadchaneeoogkus.
 If ye did not keep him,
 wadchanooogkus.
 If ye did not keep us,
 wadchaneeoogkus.
 If ye did not keep them,
 wadchanooogkus.

2 plur.
 { If ye did not pay me,
 Paumeeoogkus.
 If ye did not pay him,
 paumooogkus.
 If ye did not pay us,
 paumeeoogkus.
 If ye did not pay them,
 paumooogkus.

3 plur.
 { If they did not keep me,
 Wadchanehettegkis.
 If they did not keep thee,
 wadchanukooas.
 If they did not keep him,
 wadchanunkus.
 If they did not keep us,
 wadchanukooogkus.
 If they did not keep you,
 wadchanukooogkus.
 If they did not keep them,
 wadchanahettegkis.

3 plur.
 { If they did not pay me,
 Paumehettegkis.
 If they did not pay thee,
 paumukooas.
 If they did not pay him,
 paumunkus.
 If they did not pay us,
 paumukooogkus.
 If they did not pay you,
 paumukooogkus.
 If they did not pay them,
 paumahettegkis.

The Indefinite Mode.

*Present tense.**Present tense.*

Not to keep,
Wadchanounat

Not to pay,
Paummounat.

The *third Person* of the *Suffix form Animate Negative* is found expressible in this *Mode Indefinite*: As

3 *sing.* {
Not to keep me,
 Noowadchanukoonat.
Not to keep thee,
 koowadchanukoonat.
Not to keep him,
 oowadchanounat.
Not to keep us,
 noowadchanukoonnanonut.
Not to keep you,
 koowadchanukoonnaout.
Not to keep them,
 oowadchanounat.

3 *sing.* {
Not to pay me,
 Nuppaumukoonat.
Not to pay thee,
 kuppaumukoonat.
Not to pay him,
 uppaumounat.
Not to pay us,
 nuppaumukoonnanonut.
Not to pay you,
 kuppaumukoonnaout.
Not to pay them,
 uppaumounnaout.

So much for the Suffix form Animate Negative.

The *Suffix form Animate Causative* is not univerſally applicable to this *Verb*; neither have I yet fully beat it out: onely in ſome chief wayes of the uſe of it in Speech I ſhall here ſet down, leaving the reſt for afterwards, if God will, and that I live to adde unto this beginning.

Affirmative.

Negative.

1 { I cauſe thee to keep me,
koowadchanumwahesh nuhhog
I cauſe thee to keep him,
koowadchanumwahunun.
I cauſe thee to keep them,
koowadchanumwahunununk.

1 { I cauſe thee not to keep me,
koowadchanumwahucuh nuhhog
I cauſe thee not to keep him,
koowadchanumwahuncoun.
I cauſe thee not to keep them,
koowadchanumwahuncounuk

2 { Thou makeſt me keep him,
Koowadchanumwahren.
Thou makeſt me keep them,
koowadchanumwaheneunk,

2 { Thou makeſt me not keep him,
Koowadchanumwahcin.
Thou makeſt me not keep them,
koowadchanumwahcinunk.

3 { He maketh me keep him,
Noowadchanumwahikqunuh.
He maketh me keep them,
nah noowadchanumwahikquuh

3 { He maketh me not keep him,
noowadchanumwahikcoounuh
He maketh me not keep them,
(Ibid.

Imperative Mode.

{ Make me keep him,
Wadchanumwahcin noli.
Make me keep them,
Nah wadchanumwahcin.

{ Make me not keep him,
Wadchanumwahckon.
Make me not keep them,
Ibid.

Suppoſitive Mode.

{ If thou make me keep him,
Wadchanumwahean yeuoh.

{ If thou make me not keep him,
Wadchanumwahecan.

I Was purposed to put in no more Paradigms of Verbs; but considering that all Languages (so farre as I know) and this also, do often make use of the Verb Substantive Passive, and in the reason of Speech it is of frequent use: Considering also that it doth differ in its formation from other Verbs, and that Verbals are often derived out of this form, as Wadchapittuonk, Salvation, &c. &c. I have therefore here put down an Example thereof,

gohinadchawmnanthbewood / gahinadchawmnanthbewood

The Verb Substantive Passive.

Noowadchanit,

I am kept.

Indicative Mode.

Present tense.

Present tense.

sing. {
I am kept,
Noowadchanit.
Thou art kept,
koowadchanit.
He is kept,
wadchanau.

plur. {
We are kept,
Noowadchanitteamun.
Ye are kept,
koowadchanitteamwo.
They are kept,
wadchanoo.

Præter tense.

Præter tense.

sing. {
I was kept,
Noowadchanitteap.
Thou wast kept,
koowadchanitteap.
He was kept,
wadchanop.

plur. {
We were kept,
Noowadchanitteaminonup.
Ye were kept,
koowadchanitteamwop.
They were kept,
wadchanopanneg.

Imperative

Imperative Mode.

sing. { *Let me be kept,*
Wadchanitteadti.
Be thou kept,
wadchanitteash.
Let him be kept,
wadchanaj.

plur. { *Let us be kept,*
Wadchanittearuh.
Be ye kept,
wadchanitteak.
Let them be kept,
wadchanaj.

Optative Mode.

Present tense.

sing. { *I wish I be kept,*
Noowaadchanittean-toh.
I wish thou be kept,
koowaadchanittean-toh.
I wish he be kept,
waadchanon-toh.

Present tense.

plur. { *I wish we be kept,*
Noowaadchanitteanan-toh.
I wish ye be kept,
koowaadchanitteaneau-toh.
I wish they be kept,
waadchanoneau-toh.

Prater tense.

sing. { *I wish I was kept,*
Noowaadchanitteanaz-toh.
I wish thou wast kept,
koowaadchanitteanaz-toh.
I wish he was kept,
waadchanonaz-toh.

Prater tense.

plur. { *I wish we were kept,* (toh.
Noowaadchanitteanagonuz-
I wish you were kept,
koowaadchanitteanaouz-toh.
I wish they were kept,
waadchanonaouz-toh.

I

Suppositive

The Indian Grammar begun.

Suppositive Mode.

Present tense.

Present tense.

sing. { *When I am kept,*
Wadchanitteaoñ.
When thou art kept,
wadchanitteaan.
When he is kept,
wadchanit noh.

plur. { *When we are kept,*
Wadchanitteaoñ.
When ye are kept,
wadchanitteaoñ.
When they are kept,
wadchanit nag.

The *Prater* tense is formed by adding [us or ás] unto the
Present tense.

Indefinite Mode.

Wadchanitteínát, *To be kept.*

The form *Negative* of the Verb *Substantive Passive*.

Indicative Mode.

Present tense.

Present tense.

sing. { *I am not kept,*
Noowadchanitteoh.
Thou art not kept,
koowadchanitteoh.
He is not kept,
Mat wadchanau.

plur. { *We are not kept,*
Noowadchanitteoumun.
Ye are not kept,
koowadchanitteoumwoo.
They are not kept,
Mat wadchanoog.

Prater tense.

Prater tense.

sing. { *I was not kept,*
Noowadchanitteohp.
Thou wast not kept,
koowadchanitteohp.
He was not kept,
Mat wadchanouop.

plur. { *We were not kept,*
noowadchanitteoumunnonup
Ye were not kept,
koowadchanitteoumwop
They were not kept,
Mat wadchanoop.

Imperative

The Indian Grammar begun.

63

Imperative Mode of the form Negative Passive.

Aug. { Be thou not kept,
Wadchanitrahkon.
Let not him be kept,
wadchittetich.

Plur. { Be not ye kept,
Wadchanittuhkook.
Let not them be kept,
wadchanittetich.

Suppositive Mode Passive Negative.

Present tense.

Present tense.

Aug. { When I am not kept,
Wadchaneumuk.
When thou art not kept,
wadchaninoomuk.
When he is not kept,
wadchanómuk.

The *Plural* it formed by adding (Mat) unto the form *Affirmative*.

The *Present tense* is formed by adding [us or as] to the *Present tense*.

The Indefinite Mode Passive Negative.

Wadchanónunát. Not to be kept.

A Table

A TABLE of the Grammar of the *Suffix Verbs* Addition after the word, are set down: As for the *Affix* or *Operative Modes*; The *Imperative* and *Suppositive Modes* lay it and [Thou him] in the *Indicative Mode*, is the *Radical Mode*, is the *Radical word* without any *Affix* or *Suffix*: and

Indicative Mode.

Imperative Mode.

Present tense.

Prater tense.

- 1 {
1 oufh
2 radic.
3 unumwo
4 oog

- 1 {
1 unup
2 óp
3 unumwop
4 opanneg

- 1 {
1 unutri
2 onti
3 unonkquich
4 onti

- 2 {
1 ch or ah
2 radic.
3 imun
4 oog

- 2 {
1 ip
2 op
3 imunónup
4 opanneg

- 2 {
1 ch
2 radic.
3 innéan
4 radic.

- 3 {
1 uk
2 uk
3 oh or uh
4 ukqon
5 ukkou
6 oh or uh

- 3 {
1 ukup
2 ukup
3 opoh
4 ukqunónup
5 ukowop
6 opoh

- 3 {
1 itch
2 ukquh
3 onch
4 ukqutruh
5 ukook
6 onch

- 1 {
1 unumun
2 óun
3 ununun
4 óunónog

- 1 {
1 unumunónup
2 óunónup
3 unumunónup
4 óunónuppanneg

- 1 {
1 unutruh
2 onruh
3 unutruh
4 onruh

- 2 {
1 imwoo
2 au
3 imun
4 auoog

- 2 {
1 imwop
2 auop
3 imunónup
4 auopanneg

- 2 {
1 egk or ig
2 ók
3 innéan
4 ók

- 3 {
1 ukquog
2 ukquog
3 ouh
4 ukqunenog
5 ukooog
6 ouh

- 3 {
1 ukuppanneg
2 ukuppanneg
3 auopuh
4 ukqunónuppanneg
5 ukooópanneg
6 auopeh

- 3 {
1 ukqutrei, or
éhetrich
2 ukquh
3 ahettich
4 ukqutruh
5 ukook
6 ahettich

The Indian Grammar begun. 63

firmative, wherein onely the *Suffixes*, viz. The Grammatical *Prefix*, you may observe it is used onely in the *Indicative* and by, and are varied onely by the *Suffix*. Also note, that [*I him*] word with the *Affix*; and [*Do thou him*] in the *Imperative* what is prefixed or suffixed to the *Radix*, is *Grammar*.

Optative Mode.

Suppositive Mode.

Present tense.	Præter tense.	Present tense.	Præter tense.
1 { 2 on 3 uneau 4 óneau	1 { 2 ónaz 3 ununnaóuž 4 óuaóuž	1 { 2 og 3 uneg 4 og	1 { 2 pnos 3 unógkus 4 ogkus
2 { 1 in 2 on 3 uneau 4 óneau	2 { 1 inez 2 ónaz 3 uneanónuž 4 óuaóuž	2 { 1 ean 2 adt or at 3 eog 4 a.lt or at	2 { 1 eas 2 as 3 egkus 4 as
3 { 1 ukqun 2 ukqun 3 on 4 ukqunán 5 ukquneau 6 on	3 { 1 ukqunaz 2 ukqunaz 3 ónaz 4 ukqunanónuž 5 ukqunaóuž 6 onauž	3 { 1 it 2 ukquean 3 ont 4 ukqueog 5 ukqueóg 6 ont	3 { 1 is 2 ukqueas 3 os 4 ukqueogkus 5 ukqueógkus 6 os
1 { 1 unan 2 ónám 3 unán 4 ónán	1 { 1 unanónuž 2 ónanónuž 3 unanónuž 4 ónanonuz	1 { 1 unog 2 ogkut 3 unog 4 ogku:	1 { 1 unogkus 2 ogkutus 3 unogkus 4 ogkutus
2 { 1 uneau 2 óneau 3 uneau 4 óneau	2 { 1 ineaóuž 2 ónaóuž 3 ineanonuz 4 ónaonuz	2 { 1 eóg 2 óg 3 eóg 4 óg	2 { 1 eógkus 2 ógkus 3 eógkus 4 ógkus
3 { 1 ukquneau 2 ukqumcan 3 óneau 4 ukqunán 5 ukquneau 6 onau	3 { 1 ukqunaóuž 2 ukqunaóuž 3 ónaonuz 4 ukqunanonuz 5 ukqunaóuž 6 ónaóuž	3 { 1 hettit 2 ukquean 3 áhettit 4 ukqueog 5 ukqueóg 6 áhettit	3 { 1 ehettis 2 ukqueas 3 áhettis 4 ukqueogkus 5 ukqueógkus 6 áhettis.

only remember that [toh] is to be annexed unto every person and variation in this Mode.

I Have now finished what I shall do at present: And in a word or two to satisfy the prudent Enquirer how I found-out these new wayes of Grammar, which no other Learned Language (so farre as I know) useth; I thus inform him: God first put into my heart a compassion over their poor Souls, and a desire to teach them to know Christ, and to bring them into his Kingdome. Then presently I found out (by Gods wise providence) a pregnant witted young man, who had been a Servant in an English house, who pretty well understood our Language, better then he could speak it, and well understood his own Language, and hath a clear pronounciation: Him I made my Interpreter. By his help I translated the Commandments, the Lords Prayer, and many Texts of Scripture: also I compiled both Exhortations and Prayers by his help. I diligently marked the difference of their Grammar from ours: when I found the way of them, I would pursue a Word, a Noun, a Verb, through all variations I could think of. And thus I came at it. We must not sit still, and look for Miracles: Up, and be doing, and the Lord will be with thee. Prayer and Pains, through Faith in Christ Jesus, will do any thing. Nil tam difficile quod non — I do believe and hope, that the Gospel shall be spread to all the Ends of the Earth, and dark Corners of the World, by such a way, and by such Instruments as the Churches shall send forth for that end and purpose. Lord hasten those good dayes, and pour out that good Spirit upon thy people. Amen.

F I N I S.

Eliot's
Indian Grammar

1666.

=

The double character 00

occurs as follows:

Signature	B	13 times
	C	42
	D	144
	E	95
	F	45
	G	180
	H	108

The Indian Grammar

Begin : or,

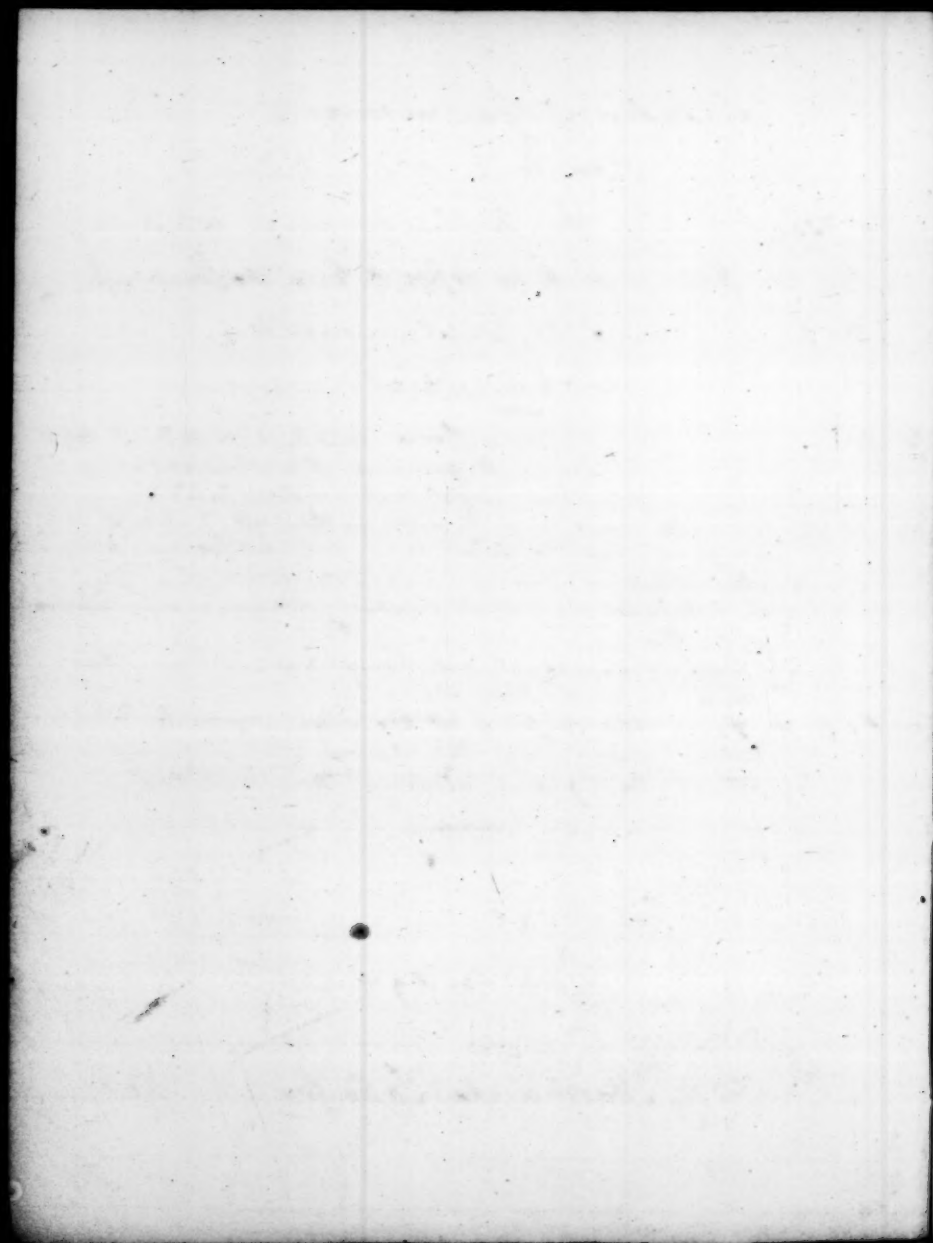
An Essay to bring the Indian Languages into Rules,
For the Help of such as desire to learn the same, for
the furtherance of the Gospel among them.

By John Eliot.

- Isa. 33. 19. Thou shalt not see a wise people, a people of deeper
speech than thou canst perceive of a stammering
tongue, that thou canst not understand.
- Isa. 66. 18. It shall come that I will gather all Nations and
Tongues, and they shall come out and see my glory.
- Dan. 7. 14. And there was given him Dominion and Glory
and a Kingdom, that all people, nations and Lan-
guages should serve him, &c.
- Mal. 14. 13. There is no speech nor language where their
voice is not heard.
- Mal. 3. 11. From the rising of the Sun, even to the
going down of the same my name
shall be great among the Gentiles

Cambridge :

Printed by Marmadute Johnson . 1666.



1. ukquttai or
éhattich

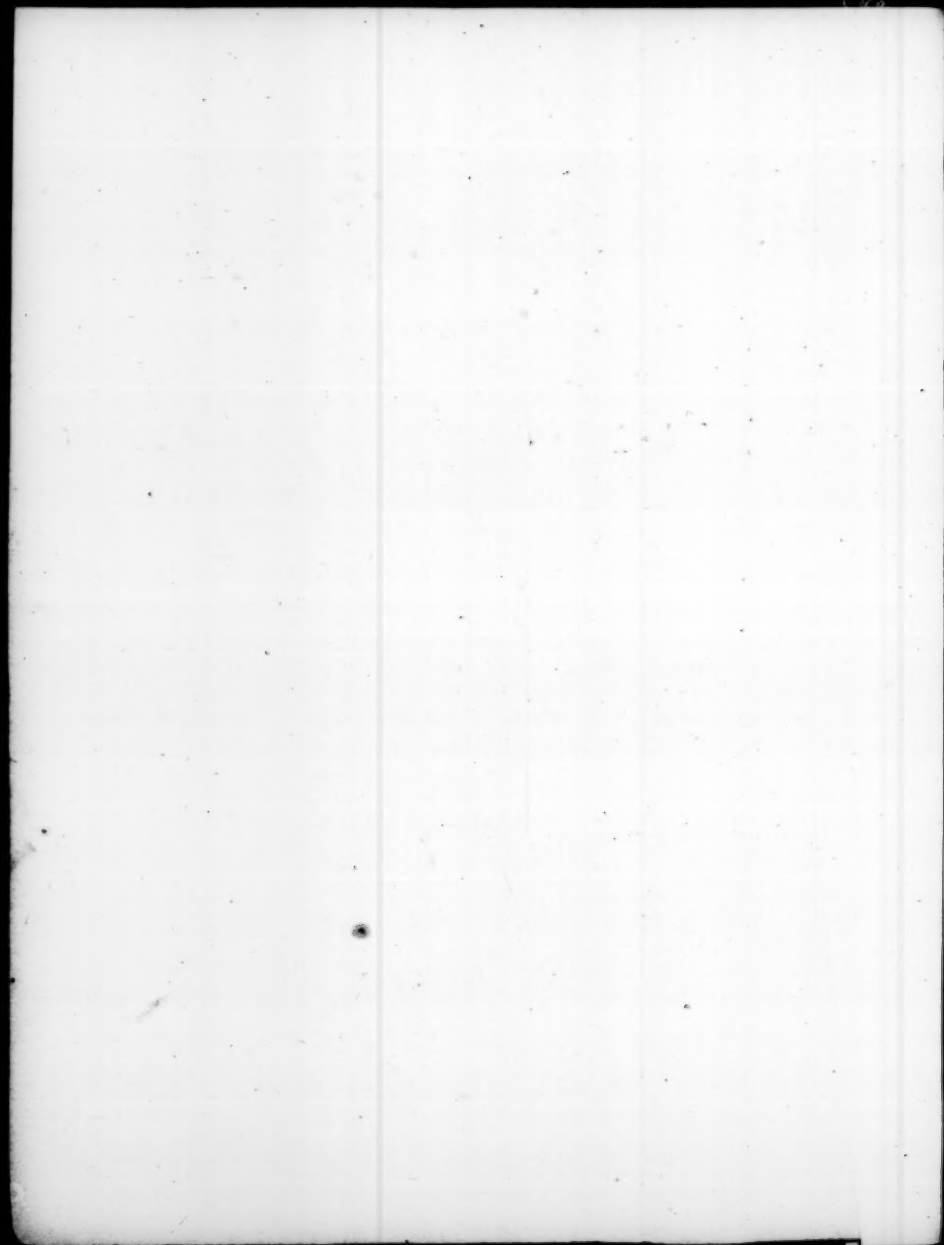
2. ukqush

3. ahettich

4. ukquttenuk

5. ukook [ukook]

6. ahettich



firmative, wherein only the Suffixes, viz. The Grammatical Prefix, you may observe it is used only in the Indicative. and by, and are varied only by the Suffix. Also note that (I him) word with the Affix; and (Do thou him) in the Imperative what is prefixed or suffixed to the Radix, is Grammar.

optative mode
Present tense. Præter tense

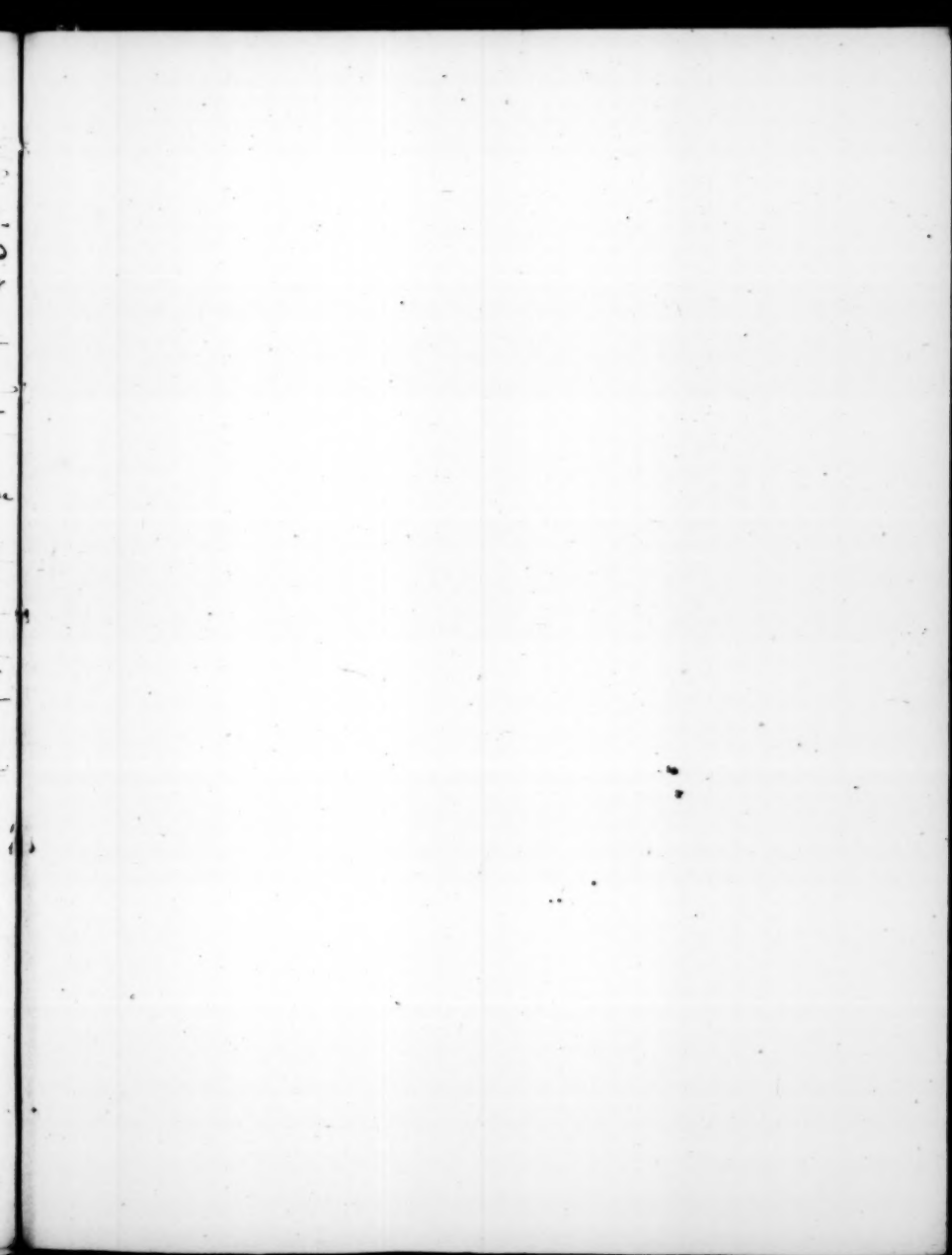
Suppositive mode
Present tense. Præter tense

1 unon	1 unuaz	1 unon	1 unas
2 on	2 onaz	2 og	2 ogkus
3 uneau	3 unuonauz	3 unog	3 unogkus
4 oncau	4 onauz	4 og	4 ogkus
1 in	1 incar	1 ean	1 eas
2 on	2 onaz	2 adt or at	2 as
3 uncan	3 uncanonuz	3 cog	3 cogkus
4 oncau	4 onauz	4 adt or at	4 as
1 ukgun	1 ukgunaz	1 it	1 is
2 ukgun	2 ukgunaz	2 ukquean	2 ukqueas
3 on	3 onaz	3 ont	3 os
4 ukgunan	4 ukgunanonuz	4 ukqueog	4 ukqueogkus
5 ukguncau	5 ukgunauz	5 ukqueog	5 ukqueogkus
6 on	6 onauz	6 ont	6 os
1 unan	1 unanonaz	1 unog	1 unogkus
2 onan	2 onanonuz	2 ogkut	2 ogkatus
3 unan	3 unanonuz	3 unog	3 unogkus
4 onan	4 onanonuz	4 ogkut	4 ogkutis
1 uneau	1 ineaaz	1 cog	1 cogkus
2 oncau	2 oncauaz	2 og	2 ogkus
3 uncan	3 incanonuz	3 cog	3 cogkus
4 oncau	4 oncauaz	4 og	4 ogkus
1 ukguncau	1 ukguncauaz	1 hettit	1 ehettis
2 ukguncau	2 ukguncauaz	2 ukquean	2 ukqueas
3 oncau	3 oncauaz	3 ahettit	3 ahettis
4 ukgunan	4 ukgunanonuz	4 ukqueog	4 ukqueogkus
5 ukguncau	5 ukguncauaz	5 ukqueog	5 ukqueogkus
6 oncau	6 oncauaz	6 ahettit	6 ahettis

now remember that (toh) is to be annexed to every person and variation in this mode.

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Finis.





1. uk gutthi, or
chotick
2. uk gush
3. akottish
4. uk gutteah
5. ukook
6. ahottick